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For the Philadelphia Recorder.

"MY SOUL THIRSTETH FOR GOD, FOR THE LIVING GOD: WHEN SHALL I COME AND APPEAR BEFORE GOD?"

With what deep emphasis may those who feel the emptiness of all created good, and that in God alone are the streams of living consolation and joy, adopt the words of the Psalmist. "The light of God's countenance" comprises all that is desirable, satisfying and rapturous. And when we see it not, what a desolate and dreary abode is this dark world. No employment gives pleasure, no recreation delight, no earthly object satisfaction to the restless longing of our troubled spirit. "The soul is athirst for God, for the living God," and can the created universe satisfy for a single moment its enlarged desires? Can the soul that has been "filled with all the fulness of God," feed on the emptiness of earth? Can he who has been drinking at "the fountain of living waters," be content with "cisterns, broken cisterns that can hold no water?" O, no! his inquiry constantly is, "when shall I come and appear before God?" Never can his spirit rest till he finds the infinite object of all his hopes and his desires.

If the Christian mourns and weeps when he no longer feels the presence of his God and Saviour, has he no cause to feel sad and desolate and forsaken, on whom the "Sun of righteousness" never shines? He is, whether he feels it or not, a poor lost wanderer from the fold of Christ, departing farther and farther every day from light, life, and heaven. And until his feet are directed towards the great centre of happiness, he must continually become more restless, dissatisfied, and wretched.

And oh! let us remember that if the presence of God be not our happiness in this world, his absence in the future will leave our souls empty and despairing for ever!

When will the clouds so dark and deep,
That hide thy face from me,
Cease o'er my troubled soul to sweep,
When will the darkness flee?

Without my Saviour and my God,
This is a dreary place,
How dark and dismal the abode,
Where Jesus hides his face.

The songs of angels could not charm
My sad, sad heart to rest,
Their presence bring no healing balm,
To this sick burdened breast.

No, it is God, the living God,
For whom my spirit faints,
Nor till my heart is his abode,
Will cease my sad complaints. E.

LETTERS TO THE YOUNG.

BY MARIA JANE JEWSBURY.

LETTER III.

I come now, my dearest ——, to speak of the Bible as the book of God. If it is the wonder of Heaven to be independent of that book, it is the glory of earth to possess it. If the "spirits of the just made perfect" are admitted to behold the face of God, we, through the medium of the Scriptures, may even here, understand somewhat of his character. If they are received into his glory, we may be led by his counsel.

But, alas! who, beholding the gross neglect, or wandering attention the Scriptures generally receive, would imagine that their possession was any privilege! that they contained the revelation of "the mystery hid from ages and generations," and still withheld from many nations and people! that they, and they only, made known to us "the way of peace!"

And yet, as far as our species is concerned, we may say, one sun! one Bible! Shut that awfully glorious book, blot from the human memory all we have learnt from its pages, and it is as though you quenched the day-spring!—the whole world lieth in darkness! To guilty miserable man there remains no God!—no heaven—no guide in life!—no support in affliction!—no victory over death! the grave becomes a fathomless abyss, and eternity spreads round him like the ocean, dark, illimitable, fearful! Open the Bible again,—the sun is restored, and with it, life, glory, gladness, and strength! If all the minds now on earth could be concentrated into one, and that one applied the whole of its stupendous energies to the study of this single book, it would never apprehend its doctrines in all their divine purity; its promises in their overpowering fulness; its precepts in all their searching extent;—even that glorious mind sufficient to exhaust the universe, would only discover that the Scriptures were inexhaustible. It is sad to contrast our indifference towards the sacred volume, with the ardent love manifested by the Old Testament saints, who had but a little portion of it, and that little closely veiled. We may perhaps think with envy of the visions vouchsafed to them, forgetful, that Abraham, who was called the friend of God, Jacob, who beheld heaven opened and the angels ascending and descending, Moses enveloped in the majesty of Mount Sinai,—knew the plan of redemption less perfectly than the poorest Christian, who, with the spirit of grace in his heart, has the whole Bible in his hand. Abraham rejoiced to see Christ's day, but he saw it through the dimness and the distance of two thousand years. Moses knew by the law, that the Lord was merciful, gracious, and long-suffering, but he knew not the plenitude of "grace and truth" revealed by Jesus Christ. Jacob recognised him as "the angel who delivered him from all evil," but not in his emphatic character—"a propitiation for the sins of the whole world." The prophets were doubtless filled with believing, and magnificent ideas concerning "the glory to be revealed;"—but they saw not as we see, every separate ray merged in one radiant centre; every type, and every prophecy fulfilled in "the Lamb of God;" every single and scattered lineament united in the person of Christ. The gospel they had, but not like ourselves, "without spot or wrinkle;" a sun shining in its strength—a chain complete in every link—a whole perfect in every part! It was not to them that steady light, which casting its rays backwards, illumines the vista from Revelation to Genesis, which enables man to read the mind of God throughout the past, and thereby to read it for the future. They had not Christ visibly crucified before them, that great mystery which explains all others.

And yet, incomplete as was *their* Bible, "behold, how they loved it." And how should their steadfast faithfulness in the few things committed to them, confound us "upon whom the ends of the world are come;" the younger born, yet possessors of the more glorious heritage. How had the heart of Adam throbbed with joy, if, when driven forth from Eden into the world his sin had blighted, he could have turned to the fifty third of Isaiah, and there read the clearer explanation of that cheering but mysterious promise, (his Bible of one verse,) "The seed of the woman shall bruise the serpent's head." How too had the more favoured prophet rejoiced, could he, like us, have descended the mount of visions, gilded by the sun, but encompassed with clouds, and in the fifth of Romans, have beheld prophetic rapture displaced by apostolic knowledge;—hope losing itself in the light of confidence, a dim futurity superseded by an assured past, and that past destined to become a glowing and eternal present. How precious had the twelfth of Hebrews been to Job when sitting in the dust, abased in the sight of men, overwhelmed in his own spirit, and forgotten as it seemed by God. How had every pious mourner, under that first dispensation, hailed those "better promises," which afforded us a clue through the labyrinth of dark providences.

"THOU ART MY HIDING PLACE.—Ps. xxxii. 7.

One night, after I had sought my bed to find in sleep a temporary refuge from the secret malice of false friends, and the slanders and revilings of open enemies—sick at heart in the retrospect of the disappointments, and sorrows, and vexations which are every where scattered in the path of life; and particularly the recollection of my own blighted hopes and crushed affections pressing me to the earth with a power that I felt it impossible to resist: the sweet, the soothing, the balmy words "Thou art my hiding place!" broke in upon my dark soul like a ray from Heaven. They came over me like the whisperings of an angel! "Thou art my hiding place" from disappointment, sorrow, persecution, sin, from death, from everlasting death itself. My heart which had before beat wildly amid the tumults of contending passions, was hushed to the soft throbbings of an infant's gentleness. I involuntarily stretched forth my arms to be taken, and for ever shielded by that Spirit who could, from out of such chaotic elements, create "a peace which passeth understanding;" and I sunk to sleep almost conscious that I was under the ministration of guardian angels. This thought produced emotions, as full of delight, as they were full of novelty.—But they were soon fearfully disturbed. In my dreams I fancied myself surrounded by a boisterous crew, upon the raging ocean. "Darkness that might be felt" seemed to have wrapped creation in its gloom; but we could hear the wind as it roared around us, and the thunder as it broke in tenfold horrors above our heads. Our poor shattered vessel was like a feather at the mercy of the mighty deep; and the successive flashes of lightning showed us mountains of foaming waters, rushing swiftly and destructively upon us.

Oh, where was succour to be found!—The vengeance of Heaven seemed to be hurled in every thunderbolt—the angel of Death seemed borne on every blast! Suddenly there came a voice across the waters, mild, persuasive, soft, yet so distinct that not a syllable of its weighty import was lost even amid the clamour of the elements. In tones as sweet as those which flow from the mercy-seat of God, it spoke—"Here is a refuge from the storm—a hiding place from every danger!" I held my breath to listen to the sounds as they advanced towards me, more delicious and subduing than the fond, maternal voice that soothed my infant terrors. But how was the momentary delight changed to horror, at hearing them returned with curses, and hisses, and the laugh of derision from the infatuated companions of my voyage! I closed my ears in terror; for every gale, and every wave as they came sweeping towards us, seemed now to have found a tongue to echo back the mockery of the ungrateful and unbelieving crew. In my despair I shrieked aloud,—and calling upon the voice to save me, threw myself into the engulfing waves. I felt a strong hand grasp me, in the same moment that the dying shrieks of my companions came mingling with the storm. I clung to it convulsively, determined that nothing should separate me from this only chance of safety. But feeble as was even my desperate hold, I soon found that not the billows, as they broke fiercely over me, could loose me from my preserver's enfolding pressure; and the last lingering of fear was speedily removed, when he raised me in his arms, and clasping me close to his bosom, as he would clasp a little child, walked fearlessly upon the summits of the mountain waves, until he brought me to an ark of perfect safety and rest. It was in a delicious harbour leading from the very same ocean where I had tasted so many perils. There was only one way into it, and that was the same safe and sweet way by which I had entered. The same Omnipotent and gracious Being who had sheltered me, was always at its entrance to invite the tempest-tossed mariner to moor within its waters. Many had thus been saved from death;—but alas! thousands of others had rushed on to destruction in their presumptuous unbelief.

I awoke with the calm, pleasurable emotions which had soothed me into slumber, enhanced to a tenfold degree by the sense of peril escaped. I said, "Oh, if there is such a hiding place from danger, let me not delay to seek it!" I found the angel of my dreams in the Lord Jesus Christ. He is the alone deliverer—the only effectual hiding place for all who trust Him.

When sore beset with dangers round,
And sin's dark form my soul debase;
When from just wrath no shield found,
Oh, Lord! be Thou my hiding place!

And when by sore bereavement press'd,
And sadness all my joys deface;
When earth can yield no home of rest,
Then, Lord! be Thou my hiding place!

Yet more, when strong temptation's snare
Enchain me in my heav'nward race,
Still, still for my defence be there,
Still, Lord! be Thou my hiding place!

And oh! when on that dreadful day,
I stand before my Maker's face;
When thoughts of sin my soul dismay,
Then, Saviour! be my hiding place! P.

[*E. Register.*

For the Philadelphia Recorder.

FITNESS FOR THE MINISTRY.

Mr. Editor,—As you appear to be so much interested in the education of young men for the ministry, as to devote a portion of the proceeds of your paper to that important object, I presume that the following extract of a letter to a student of divinity will not be unacceptable. Z.

My Dear Friend,—I cannot but feel an interest in the movements of those individuals who are pressing forward to fill those important posts in the gospel ministry, when we, the present occupants, have gone to give in our account. But there are a variety of circumstances connected with your case which have peculiarly enlisted my feelings; your having been reared up, in a manner, under my view, and especially your embracing the cause of the gospel in that revival in which I was permitted to take so active a part. And I do indeed feel anxious that you should give every faculty of the whole man to the *trying, awfully responsible*, but *blessed work*, which you have before you. I rejoice to find that your heart has been so frequently enlivened with the sweet manifestations of the pardoning love of God. This is an *indispensable qualification* for the ministry, experimentally to know Jesus Christ and him crucified, and to be enabled to testify from our own knowledge how good and gracious the Lord is, and that all the ways of religion are pleasantness, and all her paths are peace. My dear brother, let me then beg you to endeavour to *excel here:* that you may increase more and more in that knowledge, and cherish that hope which will constrain you to purify yourself from sin, the world, and self, and thus give your whole soul to the powerful and transforming influence of the love of Christ. In proportion as this is the case, you may expect usefully to occupy in the vineyard of your Lord and Master, and peacefully to close the ministry which you may receive of the Lord Jesus.—And remember that no *array of talent*, no *extent of acquirement* can possibly counterbalance the want of this true piety, this entire devotion of heart to God.—Seek therefore, daily, to render more clear your title to mansions in the skies, by searching the Holy Scriptures, faithful self-examination, and fervent prayer. I beg you neglect not these *all-important duties:* lest at the close of your labours, you have to lament that though the vineyards of others have been cultivated through your instrumentality, yet the vineyard of your own heart has been awfully neglected, and is overrun with the noxious and destructive weeds of sin and depravity.

Next in importance to the proper disciplining of your own heart in the ways of holiness, you should consider a familiar and accurate knowledge of the Holy Scriptures. That Sacred Volume, the ground of your own hopes, and to which you must look for counsel, support, direction, and comfort throughout your work.—Let all your studies be directed for the promotion of this one object. Whatever is calculated to unfold the great mysteries of redeeming love, or to give you more distinct views of the precious word which maketh wise unto salvation, esteem highly. Do not, however, undervalue those branches of instruction which operate more indirectly upon your favourite object; which are designed to strengthen and enlarge your mental powers, that thus you may come with renewed energy to the contemplation of that divine plan into which even the *angels desire to look.* And oh! forget not that all your study will only prove a weariness to the flesh, and the knowledge you obtain will but puff up the mind, unless you seek and obtain the blessing of God upon your movements. The Holy Spirit must lead you into all truth, or you will never proceed farther than the mere letter of the word, which can never give life. You should, therefore, always begin, continue, and end your labours and studies with prayer: And when your heart is kept in a praying frame, you may expect to study with the greatest advantage. Every book you open and every book you close, let it be done with prayer. Thus your eye kept upon one point, preparation for usefulness and enjoyment in the work of the Lord, and your desires ever ascending before God for the dews of his grace, you may expect every thing to be turned into gold; and at last the Lord will bring you forward to your labour, as a workman needing not to be ashamed, and make you the happy instrument of bringing many into his fold, and enable you properly to feed his lambs, to feed his sheep. "*In all your ways acknowledge him, and he will direct your path.*"

You will find it much to your advantage, at the close of the labours of every day, to retire within yourself and minutely examine all the movements of the day. Search into your thoughts, desires, motives, actions, and words, and comparing them with the requirements of the gospel, pass sentence accordingly. And wherein you discover ground of condemnation, immediately humble yourself before the Lord your God, seeking for pardon and more of the renewing sanctifying influences of his gracious Spirit, that you may pursue a more consistent and holy course for the time to come. And wherein you discover cause of thankfulness, let your heart swell with grateful emotions to your Heavenly Father, seeking that you may evidence your gratitude by doing his blessed will.—Make this also your *stated prayer*, that if God sees that you will not glorify him in the work of the ministry, He would in mercy close up the door against you. But if in the most humble way, he can make use of you as an instrument of extending the saving influence of the Redeemer's name, he would make plain the path, and fully qualify you by his grace and spirit for you blessed employ.

As to your studies also, you will find yourself improving more rapidly by devoting a short space at the close of your labours for the day, in examining the subjects which have occupied your mind, and by endeavouring to impress more deeply upon your memory and heart such parts as may be laid up for future use.

May the Lord prepare you for what he is preparing for you—give you to rejoice in the sanctifying influences of the Holy Spirit, honour you with extensive usefulness, and at last receive you with—"*Well done good and faithful servant, enter thou into the joy of thy Lord.*"

For the Philadelphia Recorder.

TWELVE REASONS FOR NON-CONFORMITY TO THE WORLD.

Mr. Editor,—As the Christian is directed by the apostle Paul "to be always ready to give a *reason* of the hope that is in him," it has recurred to me that perhaps it might prove useful to many who peruse your valuable paper to have some scriptural *reasons* placed before them, why they should not be conformed to the world. The twelve following were arranged by an eminent clergyman of the Church of England, for a friend who had addressed him on that subject, whose desire was to come out from a world of gaiety, and pleasure, (falsely so called,) and enter upon a new course, even an heavenly one; that which leadeth to life and immortality, whose ways are ways of pleasantness and all its paths are peace. With sincere esteem for you, and heartfelt prayer for the success of the object which you have in view, "that your labour may not be in vain in the Lord," I subscribe myself

A Constant Reader.

1. The state of the world—1 John v. 19. "The whole world lieth in wickedness."

2. The love of the Father is not in them. 1 John ii. 15. "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him."

3. A friend of the world is an enemy of God. James iv. 4. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God."

4. "The world hated Christ." John xv. 18. "If the world hate you, ye know that it hated me before it hated you."

5. Christ has chosen us out of the world. John xv. 19. "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, *therefore* the world hateth you."

6. Christ overcame the world. John xvi. 33. "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

7. Christ prays that his disciples may be kept from the evil that is in the world. John xvii. 15. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

8. Christ was not of the world. John xvii. 16. "They are not of the world; even as I am not of the world."

9. Those that overcome the world. 1 John v. 4. "For whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

10. Believers in Christ overcome the world. 1 John iv. 4. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

11. The mercies of God manifested towards us in the great salvation revealed in the gospel, should lead us to non-conformity to the world. Romans xii. 1, 2. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: and be not conformed to the world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

12. Jesus said, "My kingdom is not of this world." John xviii. 36.—John viii. 23. "Ye are from beneath; I am from above: ye are of this world; I am not of this world."

ATONEMENT OF CHRIST.

The following is an extract from the pen of the same clergyman.

Feeling ourselves sinners, and breaking the laws of God, we are as prisoners and condemned to die!—God seeing our deplorable state, in His infinite mercy, found a way by which we can be released, and obtain that everlasting happiness, which He has prepared for us, through his only beloved Son Jesus Christ, who for our REDEMPTION, came down from Heaven, and suffered our curse, and all the torments that led to his death on the cross! By this then, we are free and liberated from prison—still God demanded PERFECT RIGHTEOUSNESS; which our weak nature is unable to perform, and without it, there is no possibility of entering the gates of his palace! Here Christ again steps forward, and clothes us with his righteousness which God accepts. Being redeemed from prison, and being justified in offering the righteousness of Christ as our dress, or livery to appear in, which answers as a ticket at the gate, we demand entrance. Suppose we gain admission, what pleasure or satisfaction can any person feel in company they know nothing of, and where they would be at a loss for proper conversation? This surely ought to lead us to consider, after so much trouble and pains to gain admission, that, we ought to endeavour to prepare a mind fit for the company, which by earnest prayer, for the assistance of God's *Holy Spirit*, to direct us, we shall obtain by SANCTIFICATION. Christ says "Verily I say unto you, whatsoever ye shall ask my Father in my name, He will give it." John xvi. 23. We must be sanctified before we can enjoy God, or the things of God.

In our earthly frame we often *pray*, but I fear too often, not in a way to gain our petition; God who is all perfection, and no doubt feels for the weakness of our nature, will not listen to mockery, he will have the whole heart. If our spiritual concerns occupied as much of our thoughts as our bodily vanities, we should be more likely to attain that frame of mind, which alone will fit us for God, and the company of Heaven. All I have yet mentioned, is done this side the grave: after this life is passed, there still remains one more change, which is GLORIFICATION, by the *union* of our bodies and souls to Christ, "when our vile bodies shall be changed, and made like unto His glorious body." Phil. iii. 21.

The above subject has been concisely embodied in a few words by one of our old divines.

We are justified by the blood and righteousness of Christ Jesus, meritoriously.

We are justified by faith instrumentally, and by good works declaratively.

1st. Though death is the friend of grace, it is still the enemy of nature."—*Colquhoun.*

2d. Mortals conjure up a thousand ideas about death. The breaking up of the body is certainly painful, but it is not death (to the true believer.) Death never takes place, till the soul is set free, and the gate of everlasting life opened; then indeed, there is a death, a death of all sin, of all imperfection, of all infirmity; then a life commences so glorious, that no conception can be formed of it.—*Rev. John Venn.*

"On the death of Christian friends.—The dark passage between, is lighted up by their footsteps; and death becomes a social, not a solitary path."

[*Rev. G. I. N.*

PROGRESS OF CIVILIZATION.

A friend has handed us a letter, just received from a gentleman in New South Wales, dated Sydney, Sept. 20, 1827, giving an acount of his voyage from Valparaiso to that place, in the British ship Elizabeth, Capt Powditch. On the 26th July, they came in sight of Waitutaki, (or Aitutake,) an island lying several hundred miles to the southward of Otaheite, which has been civilized solely through the instrumentality of native missionaries from the latter island. The object of Capt. P. in visiting it, was to trade with the natives.—*N. Y. Mercury.*

"We were soon visited, says the writer, by the native Missionary Mataita, who invited me to go on shore with him. This invitation I readily complied with, and in the evening I accompanied him in the trading boat, wich was constantly employed in conveying hogs, yams, cocoa-nuts, &c. from the shore to the ship. We landed on a very excellent stone wharf, about two hundred yards in length, which had been built by the natives for the convenience of their canoes and such boats as might be sent there. The wharf I supposed to be about eighteen feet in breadth, and eight feet in depth. The natives, at the time we landed, were repairing to the church, to their Friday evening worship. Mataitai asked me if I wished to go in, and upon my answering him in the affirmative, he conducted me to a seat near the pulpit. My friend, Mr. Phelps, who is the supercargo and one of the owners of the Elizabeth, was seated by my side. I was overwhelmed at the surrounding prospect; the roof of the building, supported all along by neat pillars of suitable dimension, was beautifully ornamented and well finished above me; a good boarded floor was covered with seats of plank decently made and regularly arranged on each side of the church, from one end of it to the other; a good pulpit and reading desk stood on one side, at an equal distance from each end of the building, and no less than one thousand or twelve hundred native worshippers clothed from head to foot, men, women and children. The whole of the females had neat straw bonnets on their heads, and these had been manufactured by themselves. As soon as Mataitai ascended the pulpit and had called upon the congregation to pray, the whole of them, without exception, kneeled down in an instant. His prayer was short, but full of pious matter, and solemnly addressed to his Maker. This done, he gave out some lines of a native hymn, and the whole congregation standing up sung with him. I never before this had witnessed a congregation of natives who were so interesting in their appearance, so settled in their countenances, or so neat and cleanly in their persons. I could, by a quick glance of the eye, observe many of them looking up earnestly at their teacher, as if eager to receive whatever might drop from his lips. After addressing his people ardently and distinctly, he then engaged in prayer, and thus concluded the service. The strictest silence prevailed from the beginning to the end. After Mataitai had descended from the pulpit, he took his seat on my right hand. The chiefs, and almost the whole congregation, as they went out, passed by me and took me by the hand. From the church he conducted me to his own house. He introduced me to his wife, and I partook with them the dinner which had been prepared. The wife was interesting in her appearance, and very conversant. She told me she was content and happy in her situation, although at a distance from her native land. I am told she makes herself very useful among the native women. With respect to the affairs of the church, they are conducted by the following native deacons, to whom I was introduced, viz:—Tatohiro, Kaki, Te Rai, Pua Nonohi, and Korekoae. There are three public services every Lord's Day, and two of a more private nature. There is also a public service every Wednesday and Friday. The deacons made up some presents for me and my friend, and brought them on board on the Saturday morning. There is a school house at Wittutaki, and the Missionaries attend it; but having had no communication with the Society Islands or New Holland, for several months past, they are very much in want of books, ink, and paper. The natives would purchase from me the whole that I could spare, and ten times more, if I had them, with the greatest avidity. They appear to be very fond of St John's Gospel. With respect to the trading intercourse of the natives with the ship, Captain Powditch, who is a correct man, expressed himself highly satisfied. It was really pleasing to see natives so peaceably disposed, offering their property for clothing and axes, and such articles as were really useful, and not once soliciting for weapons of war. Some of the native men, amongst whom was the judge of the law, slept on board the Elizabeth on the Friday night. Before they retired to rest they requested Capt Powditch to allow them to go to prayer on the quarter deck, to which he most cheerfully consented. They also engaged in prayer on the following morning.—Captain Powditch and his lady, who was on board, expressed their sorrow that they could not conveniently visit the natives on shore."

For the Philadelphia Recorder.

THE RELIGIOUS SPIRIT AND MOVEMENTS OF THE AGE.—No. 7.

The directors of the American Sunday School Union have also looked with much solicitude over this portion of our beloved country, and they have resolved upon a generous movement in favour of the West. Cincinnatti has been judiciously selected as the central point of their operations; and the materials for a large depository have already reached it, and a General Agent, it is expected, is now on his way for that city.

It would seem, then, that much has been done for the West: but when its vast extent and rapidly growing importance in a political and religious point of view are considered, all past exertion must appear as nothing in the eye of the christian patriot. The most cursory glance over the western country, and the prospect before it, must convince every friend of religion and his country in the Atlantic States, that it is as well his interest as his duty to "come up to the help of the Lord" in the exertions now making in behalf of that section of the United States.

When we speak of the Western country, it is not intended to include that almost unexplored territory which extends from the Rocky Mountains to the Pacific: for this is not yet the abode of civilized man: we mean simply that portion of the American republic, which lies between the Alleghany and the Rocky Mountains, and is bounded by the Lakes on the north, and the Gulf of Mexico on the south. This region is sometimes called the Valley of the Mississippi, because that river with its tributaries, the Missouri, the Ohio, and other noble streams, roll their waters through it.*

If the portion of country before us be compared with the kingdoms in Europe, it will be found nearly three times larger than any of them excepting one. In this comparison, however, the North-western and Missouri Territories are left out of view, because it is intended to omit them in subsequent calculations; but if these territories be included in our estimate, then the Western country is superior in extent even to Russia, and upwards of six times larger than any other European kingdom.† In point of fertility of soil, and most natural advantages, none of these kingdoms are to be compared with the Western States; and accordingly their advance in population and general improvement, is without a parallel in the history of the world. Thirty-eight years ago the whole number of white inhabitants was less than 150,000; the population is now about 4,000,000! a number greater by a million and a half than that which occupied the thirteen original States at the period of the revolution that achieved our independence.

The present population of the United States is about 12,000,000: and its average increase is computed at 33 per cent.: so that in 1850 it will amount to nearly 23,000,000; of which number, according to the best calculations, more than one half will be resident in the West, and consequently the West will then have a majority in Congress, and thus wield the government of the whole republic!

But there is another point in which this subject may be presented with much interest.

In France there are 137 inhabitants to the square mile: in Great Britain 130: and in Massachusetts nearly 70: consequently when the Western country, which now numbers 7 souls to each square mile, equals France in density of population, it will contain 72,336,000 inhabitants; when it equals Great Britain, 95,040,000. It will then have a population, and therefore, a military force more than three times as large as either of these kingdoms now possess! But to drop France and Great Britain in this estimate; when the West is as thickly settled as Massachusetts, it will have nearly 37,000,000 inhabitants, and be enabled to send into the field about 4,000,000 men,—a military power which no kingdom in the world now possesses! Consider, however, that the Western country from its superior richness of soil and other natural advantages could sustain a people much more numerous, in proportion to its extent, than Massachusetts.

Let the reader pause, then, for a moment; and look forward over this population as it rolls its course through but a few years: now 4,000,000,—in 11 years 7,000,000,—in 10 years more 12,000,000; and at not a distant day 40,000,000! Who with the word of God in his hands, and contemplating human character and human destiny by its solemn light, can contemplate this mighty stream,—extending, rapid, resistless,—without the deepest emotion! Continuing, as we now are, a free, self governed nation,—the West must soon present an amount of virtue or vice, of happiness or wretchedness, of power to do good or power to do evil, such as was never possessed by any people!

And let the fact ever be present with our thoughts, and let it settle down into our hearts, that whether the millions who are to spread over the fair fields of the West, shall exhibit an aspect of blessedness or wo,—depends to a fearful extent upon us of the present generation. For it is one of the soundest maxims of political economy, that as few things are more easy than to give character to a people at their rise, so nothing is more difficult than to change it when formed. A little impulse communicated at the beginning will tell with increasing efficiency at every subsequent step.

Providence has then placed us of the present day on a high and honourable vantage ground: but it is a situation which binds upon us most important duties and most solemn responsibilities. The principles that are to control the destinies of a rising people are *now* to be infused into their institutions. The gallant ship is just loosed from her moorings,—shall the voyage be prosperous?—or shall she ere long be found a miserable wreck on the boisterous billows? Which ever way her course is now laid, in that very direction, be assured, such a current will soon set, and such gales will soon blow, that to bear away for another point will be next to impossible.

It is for the wise and the good of this day to raise up such institutions, and breathe such a spirit into these institutions, as will mould the character of the millions who are to follow: and thus by the influence of exertions now put forth, and principles now established, may the people of the West become a great, enlightened, and happy community,—a people qualified and worthy to direct the career of this mighty republic,—a people whose sway will be felt in all parts of the union only in the rich blessings it diffuses over them.

Can there then be a subject brought before the mind of our country presenting more powerful motives to liberal exertion? Private interest, social affection, patriotism, christian benevolence, all conspire to urge the claims of the West. Surely every intelligent man throughout the Atlantic States who loves his country and his God, must look towards his fellow citizens of the West with intense solicitude. He knows, by the soberest calculation, that Western influence must soon predominate in the councils of the country, and consequently that he and his, must soon be under a control emanating from that side of the mountains,—a control, which if not directed and sanctified by the light and the grace of the gospel, will be more desolating than the pestilence or the earthquake.

B. P. A.

THE BOOK OF JASHER.

Late English newspapers inform us that this book, so long alleged to have been lost, and which has been so much the subject of speculation and conjecture, is at last discovered. It is said to have been procured, at immense expense, at Gazan in Persia, where it had remained since the return of the Jews from Babylonish captivity.

This book is twice spoken of in the Old Testament. In Joshua x. 13. "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher?" &c. Again, 2 Samuel i. 18. "And he bade them teach the children of Israel the use of the bow: behold, it is written in the book of Jasher."

The recovery of Jasher encourages some to hope that other books, said to be mentioned in the Old Testament, and long missing, may be found in Persia, especially in Ecbatana, or Shushan, where the Jews were permitted to enjoy privileges after their escape from Haman. Such are the acts of Solomon, book of the Chronicles of the king of Judah, of Samuel the seer, Nathan the prophet, Gad the seer, visions of Iddo the seer, book of Shemaiah the prophet, of Jehu. As many of the Jews preferred to remain in Babylon, under the milder administration of Cyrus, rather than avail themselves of his permission, which was confirmed by Darius, to return to their own country, it is supposed that many of the Jewish books remained with them.

The writer makes very humble pretension to biblical literature; he is merely a *lay-reader of the Scriptures;* but he thinks it may be of some importance to fix a proper estimate of the value of this book of *Jasher*, which may be presumed to be forthcoming. He attaches no importance to it, further than what belongs to any other literary curiosity, whether of ancient or modern invention.

It is remarkable that, at the very time the *recovery* of this book was announced to the public, a Mr. M. Samuel of Liverpool assures us he was actually engaged in the translation of it, from a copy procured accidentally from an Israelite of Barbary, who was so ignorant of its value, that he gave it to Mr. Samuel without reward! "The book," he says, "has been preserved by the Jews in the east, and some few copies were printed in Poland twenty years ago." If this be so, it would seem at once to fix its character. It would be strange indeed that the publication, in *Poland*, where there has been no lack of inquiry and of scepticism, should have remained a secret to the students of biblical literature elsewhere.

Mr. Samuel says, "It is written in that plain and beautiful style that will sufficiently testify its great antiquity;" but he adds, "however infinite I consider the distance between this book and the inspired volume which we possess, I am still bold to add that its language is equally beautiful," &c. &c. He remarks that, "beside clearing up the two places in Scripture where it is alluded to," (we are at a loss to discover in what they are obscure,) "it elucidates many other parts of Scripture, and will set right some of the most perplexing parts of chronology." "But, I do not suppose," says Mr. Samuel, "that it has come down to us *as pure as the sacred volumes*, and I have not the least doubt that some parts of it are of a later date than the body of the book; but even these comparatively modern parts, bespeak an antiquity of more than 2,000 years."

From all these considerations we conclude that Jasher is not, and cannot be an *inspired book.* If, as Mr. Samuel positively states, it was published 20 years ago in Poland, the value of its present *recovery* (strangely so called,) is not only greatly diminished, but the fact of that publication being generally unknown, stamps the volume with discredit as being inspired. We will add, too, that it is remarkable that a book should be found preserved among the comparatively few Jews who remained in Babylon, but be lost among the greater number who returned to their own country. From these unquestionably more care might reasonably be expected. Nor is the liberality of the Jew from Barbary less surprising. If the book was of real value and authenticity, it is not very likely he would have been ignorant of it, nor more so that, knowing its value, he would have bestowed it gratuitously.

A LAYMAN.

[*Ch. Register.*

EXTRACTS FROM F. SHOBERL'S WORK ON MISSIONS.

Tartary.

Astracan, a considerable town, with seventy thousand inhabitants, situated on an island at the mouths of the Wolga, was selected by the Moravian brethren on account of its peculiar position for the centre of their missions; because it affords greater facilities than any other place for operations in Siberia, Tartary, Persia, and Turkey, from which countries travellers of all classes are continually arriving at Astracan. Little, however, has been hitherto achieved. In 1815 the Edinburgh Missionary Society sent two of their most zealous colleagues to renew the work of conversion. The rudeness of the climate, country, and inhabitants, and their dispersed state and wandering life, have proved permanent obstructions to all those philanthropic undertakings.

Since the year 1816, Irkutzk, in the interior of Siberia, has been a new point for the benevolent missionary institutions of England.—This town may be considered as the staple of the traffic between Russia and China, and it is still in a great measure inhabited by professors of Lamaism. Greek Christians, however, and many Muhamedans, also reside there. Of the neighbouring tribes, the Buraits, of Mongol extraction, and resembling the Calmucks in their language, are the most considerable, or perhaps rather the Mantchoo Tartars, but these are under Chinese, not Russian dominion.

Three missionaries of the London Missionary Society have been some years stationed at Selinginsk, about 160 miles from Irkutzk, where the Emperor Alexander, at the instance of Prince Galitzin, granted to the mission a plot of land of 112 acres, and 7000 rubles for defraying the expense of buildings. A printing press has been established there for printing in Mongolian a translation of the Bible, preparing by the missionaries at the expense of the Bible Society of Petersburg. One of them is employed upon a Mongolian dictionary and grammar; and they have opened schools for the children of either sex.—*F. Shobert.*

Hindrances in Tartary.

The culture of Asiatic Russia is in truth impracticable, unless attempted by the industry of European hands. So long as the unsettled spirit of the original inhabitants is not tamed by schools and refined by Christianity, an intimate intermixture of the settlers and barbarians is totally impracticable. Separated from one another, the same kind of enmity will continue to prevail between them as between the European colonies and the independent savages in America. Diversity of religions is a much greater impediment to the union of nations than diversity of languages: since it is easier for men to exchange their language for another, than their conviction or disposition.

The civilization of the Asiatic nations subject to the Russian sceptre will be more readily begun and accomplished in the milder regions than in the more inclement northern provinces, where man, oppressed with cares on account of the prime necessaries of life, has scarcely leisure or inclination for the more noble employments of thought; where parsimony of Nature obliges him to remain solitary in extensive tracts of country, and forces him to choose a kind of life, which, from its simplicity or savageness, is completely opposed to a high degree of social cultivation; where the paucity of pleasures and occupations is productive of paucity of ideas and conceptions: and where the mind shares that chill and torpor which frigid Nature throws over those vast wilds, in which the horns and skeletons of an extinct gigantic animal world, of mammoths and rhinoceroses, or the yard-long claws of a prodigious bird, which reminds us of the kaph of eastern fable, are still found undecayed.—*Ibid.*

Lamaism.

The loftiest peaks of the Alps of Tibet far surpass in height our European Mont Blanc, and the craggy top of the bold Himalaya, and likewise that of the Dhawalagiri, are said to tower more than twenty six thousand feet above the level of the Indian Ocean. Agriculture, pastoral occupations, and mining, employ the majority of the inhabitants. There is no want of artists and artisans, or of elementary and high schools; and there are two written languages, one of which is appropriated to the purposes of civil life and the other to religious matters.

Every thing here is divided into civil and ecclesiastical, and so is the whole nation, both males and females. The one part is engaged in an earthly, the other in a heavenly traffic: the former labours for the latter, and the latter fasts and prays for the former. Here is the chief seat and centre of that Lamaism, which reigns from the banks of the Wolga to Japan and the snowy mountains of Corea, and which, next to the Muhamedan and Christian, is the most widely extended religion of any among the nations of the earth.

But, as we have already observed, the religious ceremonies of the Tibetians are to us more remarkable than their creed; for it would appear that the oriental religious primitive idea had here assumed the dress of the Christian church. Their doctrines concerning God and his Messiah, the devil and hell, the Trinity, and the like, are of themselves sufficiently striking; but still more so their belief in purgatory, their prayers for the souls of the deceased, their use of the rosary, of holy water, of extreme unction, and many other practices, which remind us of the tenets and ceremonies of the Greek and Catholic churches. Among the Tibetians, as among the Catholics, all are either laymen or priests. The latter are distinguished from the former by their dress. They have convents of monks and nuns in all the valleys and on all the hills.

Any attempt to convert to Christianity a people with a church constitution so firmly established would be the more hazardous, the more closely its rights and doctrines resemble the Catholic, and the more intimately its political constitution is connected with the ecclesiastical. Catholic missionaries could not fail to be just as unwelcome in Tibet, as Tibetian Gylongs or Protestant preachers, who should repair to Rome to commence the work of conversion among the Catholics at the foot of the Vatican.

In spite of this inconsistency, the Jesuits, and after them the Capuchins, were not deterred from journeying hither, and in the character of Lama Gokhars, or European priests, proclaiming the crucified Jesus. So early as about the year 1624, Antonio Andrada, the Jesuit, preached in Tibet, and he was followed by others of his order; but they had very little success, and perhaps were not seriously intent on accomplishing the object which they professed to have in view. It is more than probable that their chief aim was to profit by the establishment of a commercial intercourse. Hereby they excited the jealousy of the government, and were sent out of the country as smugglers of contraband commodities.

The Capuchins actually maintained themselves in their hospice at Lassa for a whole century; they even founded another at Takpodshini, in the country of Takpo or Bootan, and conducted themselves with great prudence during the storms of civil and religious wars; but nothing has been heard of them for a long time, nor have we any information respecting the effects of their mission for the propagation of Christianity.

It is a subject of just regret that, in 1820, the Rev. Mr. Schroter, a missionary stationed at Titalya, in the Presidency of Calcutta, was removed by death, while assiduously qualifying himself for the arduous work on which no one had entered before him—the preparation of the Scriptures for the inhabitants of this extensive region.—*Ibid.*

SANDWICH ISLANDS.

The Rev. Beriah Green of Brandon, Vt. has furnished for the Vermont Chronicle copious extracts from the Journal of his brother Rev. J. S. Green, of the Sandwich Island Mission. They give a very lively view of the state of the Islands and their inhabitants, as they appear to a stranger. We copy a few paragraphs.

[*N. Y. Observer.*

Soon after his arrival at the islands, my brother writes thus: "This afternoon the mission family called on Governor Boki, who had just returned from another part of the island. He and Madam Boki received us with much cordiality. In a written communication which Mr. Bingham interpreted, he regretted that he had not been present when we arrived, and expressed warm affection for us. Himself and his wife took tea with us." A few days after: "To-day Mr Honeywell, in an interview with Governor Boki, showed him 'the letter' in the Quarterly Review. Boki fully and decidedly disavowed any knowledge of the letter. Of this, Mr. H. informed Mr. Bingham in a note which will probably be published. Thus will God put his enemies to shame!" Will the Quarterly Review, it is natural to ask, tell the world, that a mistake in this matter, highly injurious to the character of the American missionaries, has been committed? Will the conductors of that work have the magnanimity to acknowledge the error into which they have fallen? If not, what must we think of the *motives*, which led them to attack Mr. Bingham, and his self-denying brethren?

Again: "All the captains and officers are greatly pleased with Lahaina. Captain B. says it is certainly the best port he ever entered. Another captain says, that provisions there are abundant—that he had no sooner landed, than twenty men came around him, all urging him to purchase their vegetables. And yet, the Quarterly Review says, that the whole country is in a state of starvation! Nothing could be more false.—The lower order of people here, I am sure, are in far better circumstances, than in Ireland, and perhaps England."

"Sabbath eve, April 27. To us, this has been a very interesting day. We have joined the Mission church, and with it partaken of the Lord's Supper. About 18 natives, the first fruits of missionary effort, sat down with us. At the table, on giving us a welcome to this field of labour, Mr. Bingham made an able and most affectionate address in English. Mr. Ely addressed the native members. The scene was indescribably interesting." Another time: "Mr. Bishop preached this evening to a thronged and very attentive assembly. After divine service, Mr. Bingham married twenty-two couples! At Maui, Mr. Richards told me, that for three months, he had married, on an average, forty couples a week. Fifty-nine, he married at one time! The influence of these connections is most happy."

"June 2. Precious Monthly Concert of Prayer this evening. I once thought, that missionaries among the heathen must, of course, have the best meetings of this kind. This was a mistake. Shut out almost entirely from the Christian world, they have not those cheering accounts of Zion's prosperity, which you can read at every meeting; and which are so well fitted to awaken the attention, and give life to the prayers of God's people."

"June 19. Yesterday a public crier went through the village, and proclaimed that on the morrow, every man, woman and child would be required to carry a stone to the spot, where they are about to erect a house for public worship. To-day, the road has been thronged, a part of the time, with people of all descriptions, carrying small stones on their shoulders, or in their arms, or on sticks to the grand depository. These stones are to wedge the posts into the ground." Again: "The examination of the scholars commenced this afternoon. The decency of appearance and propriety of behaviour, manifested on the occasion, were delightful. The schools of the village, consisting of [illegible] hundred scholars, were examined to-day. Their attainments in writing and arithmetic [illegible] compared with those of thousands [illegible] means of instruction, did them great [illegible]

"How greatly are more men of warm piety and powerful, cultivated minds needed here [illegible] translators! The best men in the mission are fast spending, and there is reason to fear, [illegible] must ere long be removed. Mr. Bingham is 'the worse for wear.' He has stood in the forefront of the battle, and though he has acquitted himself well, he is but 'flesh and blood.' He is a man of great practical wisdom. It is strange to see why wicked foreigners so much hate him. They can get no advantage of him. In all their attacks, he foils them so evidently, and yet he is so cool and collected, that they gnash upon him with their teeth. The Lord preserve his precious life! Mr. E. who is a very valuable man, and is doing great good, is declining in health, and strong fears are felt, that he will be laid aside from his work. He is very much a student. He has translated the history of Joseph, a Tract of 52 pages, which has just been engraved. The translation is said to be excellent. Among his people, Mr E.'s influence is very powerful; but so severe have been his labours, that he has brought on an affection of the liver and has given up preaching. Could I speak the native tongue, I would fly to his assistance." Such statements, Mr. Editor, have a meaning, which the American Churches ought to understand. How deeply should we sympathise with our devoted, suffering brethren! How frequently and fervently should we pray for them! How promptly should we rise up to their assistance!

From the London Missionary Register for [illegible]

INDIA.

EXTENSIVE AND SUCCESSFUL DISTRIBUTION OF RELIGIOUS TRACTS.

We consider this part of Missionary Labor next in importance to the preaching of the Gospel, and not only are we justified in this conclusion, by what has arisen from the distribution of Tracts by other Missionaries, but by what we have ourselves seen. I have often been pleasingly surprised at hearing a passage of Scripture or a sentence from a Tract quoted by persons, whom I had imagined to know nothing about the Christian System, and in circumstances which justified this conclusion; on inquiry, I have generally found this knowledge to have been derived from a Gospel or Tract in their own possession or in their village. Instances have come to our knowledge of persons having adopted the Scriptures or other books which we have given them as School Books; and of persons who have, from reading our books, learned the Name and Work of the Saviour. All these, but particularly the last, sufficiently declare the importance of distributing Tracts. No sooner [illegible] these silent messengers of peace, and no preacher is in array against them: through the instrumentality of these, Natives, in the most retired [illegible] places, places to which we could never have access, can hear of what Jesus has done for sinful man. Impressed with the importance of this branch of our labour, we have largely distributed these little preachers of "Good News," [illegible] seed in the earth, which shall [illegible] forth its increase.

Sumbulpore lies about 200 miles [illegible] tack; and stands in a part very [illegible] indeed little known by Europeans: the [illegible] lies through a dense jungle, which [illegible] almost inaccessible. The inhabitants [illegible] being removed from the abominations [illegible] are much less superstitious and violent than the people in these parts; which [illegible] me to attempt to visit them by water. After [illegible] days' journey, we were attacked [illegible] were obliged to return; under the circumstances TO SEND TRACTS was the only means [illegible] communicating the precious knowledge of Christ to the people. I soon found a trading [illegible] returning to Sumbulpore; to one of [illegible] a respectable Brahmin, I committed a good number of Tracts, and he promised to distribute them. I afterward met a professed Christian and gave him a number more, and he made the same promise; and we parted, our hearts [illegible] somewhat relieved, hoping and praying for the Divine Blessing on the Books; and the following incident will show that our hopes were not groundless:—

About a month ago, as I was preaching in the open bazaar to the Oreahs, and speaking particularly of Jesus Christ, three strangers cried out with apparent pleasure, "Oh, that is the Name! that is the Name!" It was a circumstance so new and so pleasing, that such unusual joy should be manifested by these people at the Name of Jesus Christ, that I immediately questioned them who and how they had heard of Him: when they said it was, that they had heard about Jesus Christ from some books which had been sent to Sumbulpore; and would I be so kind as to give them some themselves? I, of course, complied with their request; and furnished them with books for themselves, and a few others for distribution. I asked the men particularly as to the use that was made of the books: they answered, that they were read, and that their contents had become a subject of interest among their countrymen, but [illegible] fuller and complete instruction [illegible]

As I was sitting in my study, a pleasing [illegible] Youth brought me a Letter, written on a leaf, from an Oreah Brahmin, a resident of [illegible] pore, a distance of twenty coss from Cuttack; it was to the following effect: "A year since I received one of your books: I have read it and approve of it, and have taught it to my own children, and to those under my care. But I have many children, and only this one book: I beg you therefore, with my salaam, that you will send me Five Gospels and Ten Tracts, which CONTAIN MUCH ABOUT JESUS CHRIST." I accordingly sent several Gospels and Tracts to [illegible]

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*For an able and very interesting view of the Western country, the reader is referred to the April number of the Quarterly Journal of the American Education Society. The republication of this article in a tract form for distribution, especially in the West, is respectfully suggested to the Publishing Committee of the American Tract Society. Few things would, perhaps, be so well calculated to arouse and enlighten the public mind on the subject of the West.

† According to the "General Statistical Table" in Finley's Universal Atlas of 1828, the Russian Empire in Europe is 1,163,000 square miles in extent; but the Western country according to Malte Brun, (Philadelphia edition) embraces 1,604,000 square miles; but if the area of the N. W. and Missouri Territories be subtracted there will remain about 528,000 square miles. Austria, the largest Empire in Europe, beside Russia, contains 258,223 square miles:—Great Britain about 120,000 square miles, &c.

[illegible] accompanied with a Letter on the subject of the Gospel of Christ.

From some conversation which I had afterward [illegible] the bearer of the Letter to me, it appeared [illegible] several other books had found their way to [illegible] village, and had created great inquiry; and [illegible] others were desirous of obtaining books, [illegible] farther instruction in the new religion. A [illegible] Brahmins' Sons learned the Gospel as a [illegible] daily work, the Brahmin having ob[illegible] a New Testament and introduced it into his [illegible] instruction of the children.

Philadelphia Recorder.

PHILADELPHIA:
SATURDAY MORNING, FEBRUARY 28, 1829.

[illegible] Legh Richmond.—The publication of two [illegible] editions of this most excellent work [illegible] variety of contests, and to the illustration [illegible] relating particularly to the various re[illegible] story of the Dairyman's Daughter. [illegible] contests originated, it would seem, [illegible] publishers or their friends: Mr. Leavitt af[illegible] the Rev. Mr. Patton in the last Church [illegible] an anonymous letter was received, con[illegible] threats of injuring his edition: from which [illegible] Mr Patton conjectures that much [illegible] been written against his abridgment, has [illegible] indirectly resulted. As to this squabble [illegible] the publishers, it seems to us that Christian [illegible] should stand neutral: though the Carvills hav[illegible] from the *second* instead of the *first* [illegible] as correctly as the other pub[illegible] the *peculiar* advantage of the [illegible]

[illegible] considerable difference exists between [illegible] of Leavitt's edition and his reviewers, [illegible] appear to us to have been rather hasty in [illegible] both upon the omissions in the abridged [illegible] upon the motives which actuated the abridger, [illegible] upon the clergymen of our church who ap[illegible] contents. That any omissions were called [illegible] the whole work makes a scarcely percepta[illegible] smaller volume, we can by no means [illegible] That the reverend abridger had any unge[illegible] towards our church, is far from being [illegible] some of his omissions were very pro[illegible] of his denominational feelings. He cer[illegible] a frank and generous course in consult[illegible] as to his abridgments; and [illegible] perceived indications of want of respect for [illegible] or a wish to shadow its excellencies, be[illegible] they would have protested upon the [illegible] either prevented the omissions, or else have [illegible] their names from the work. The whole [illegible] to us plainly resolvable into a mistake in [illegible] resulting in some measure, perhaps, from [illegible] disposition in this country to change the [illegible] and mere local allusions of transatlantic works, [illegible] after all, are far more acceptable to the great [illegible] of intelligent readers, accurately and literally re[illegible] and to the rest of the community equally ac[illegible] in either form.

Dairyman's Daughter.—[illegible] with regard to [illegible] delightful tract, resulting from the foregoing controversy are so singular, that a separate place has been reserved for their consideration. It seems, then, that the editor of the Church Register was under the impression, for a time, that the edition of this tract, mentioned by Mr. Grimshaw in a note to his work, as being the only perfect copy he had seen from America, was published in this city in 1827 by the Episcopal Tract Society; whereas it must have been, as he is now ready to admit, the edition of the American Tract Society, since it is a fact that the other edition contains but little more than half of the entire work. It appears also that the impression by the American Tract Society has been somewhat altered, as have nearly all the other editions ever printed in this country. These results have been laid, in detail, before the public in a very lucid communication from the Rev. G. T. Bedell to the Church Register, published in the number [illegible] February 21st. We are confident that our readers will be rejoiced to hear that the edition of the American Sunday School Union for 1827, is in every respect conformable to the original, as published by the London Religious Tract Society, of which Mr. Richmond was himself a member.

Principle of alterations which should influence the great [illegible] of our country.—Far too loud and clamorous [illegible] outcry, as we think, has been raised about alterations and omissions in these works and others circulated by our Sunday School and Tract Societies. Mere [illegible] indeed should hold even the literary reputation of an author as too sacred to be wantonly trifled with. *Common honesty* should *forbid* his cardinal opinions to be modified or changed. But surely mere change of costume or the omission of local allusions, though often very mortifying to an author, may be tolerated if they secure the vast and almost boundless circulation of the religious and essentially useful portions of his work; spread the reputation and influences of his name; and add to the moral and eternal trophies of his conquest over ignorance and sin. And we conceive Legh Richmond to have been a man who would not have attached the slightest importance to the changes which have been made in his works, *provided* they would *not* have been circulated *entire.*

This brings us to the point at issue. Have the alterations and omissions of some parts of his works been really unavoidable? If so considered by the publishing committee of the Tract Society, it has been upon the principle, that different denominations being united in that charity, mutual concessions must be made in all denominational respects. It may well be questioned whether, in such committees, this be the wisest rule. May not a very fair balance be secured by printing all books, of whatever denominational origin, just as they are, simply drawing an ultimate line by saying this and that work abounds so much with these peculiarities, that it cannot be published at all? Without deciding upon the wisdom or practicability of this rule, we have simply to remark that it seems rather singular that *one great charity*, the American Sunday School Union, should have received the Dairyman's Daughter entire; and *another great charity*, the American Tract Society should have seen fit to alter it, although under similar circumstances the London Religious Tract Society published it entire. For ourselves we vastly prefer the course pursued by the Sunday School Union; and think that if a tract from a Baptist or Methodist or Moravian Missionary station abounding in local and denominational allusions and [illegible], were proposed for publication, we should not [illegible] the slightest objection to its boundless cir[illegible] *provided simply*, that it was calculated to hold up the true Christ to a lost world, and to constrain perishing souls to crowd around his cross, and receive the everlasting benediction of his light and favour. Changes or no changes would be nearly alike to us, could we only multiply and diffuse greatly and indefinitely the blessings of such a Tract or Sunday School Book. For ourselves, we like every book just as the author wrote it, for the very purpose of becoming better acquainted with himself and with his country—though we must say that we like it all the better if it be episcopal in its allusions and costume—episcopal in its doctrines and worship—and *evangelically episcopal*, in its spirit and tendency.

Episcopal Agent of one of the great charities.—With the greatest pleasure have we listened to what CONSISTENCY has to say on the subject of our remarks in the Recorder of February 7th: and with equal pleasure do we submit them to the consideration of our readers. We also very frankly avow our opinion that the case which he supposes, unless resulting from circumstances of such strong necessity as can hardly be conceived to exist, is highly censurable, and its occurrence under any circumstances deeply to be deplored. For our own part we never heard such conduct any where defended; and far be it from us to justify it even in the dearest friend. We are also free to confess that we were not at the time of writing the article above alluded to, aware of the closing provision of the 33d Canon printed in the communication of CONSISTENCY in *italics.* We see no reason why an agent of the Sunday School or Bible Society should not obtain the permission referred to even were he to preach but once on the subject of his agency, and much more in case he should expect to preach repeatedly.

It gives us the highest degree of satisfaction to be made the medium of any communications calculated to throw light upon the requirements of the Church. Persuaded as we are that the disposition is well nigh universal to conform strictly to mild and judicious expositions of our Canons and Rubrics, and that the highest degree of uniformity, and what is of infinitely greater importance, the supremacy of brotherly love, is only to be secured by this moderate and cordial agreement, as to what, in the details of our duties, can consistently be done; our very anxious desire is, that all these questions should be discussed without passion or prejudice, and every possible case of duty definitely settled not only in the minds of some, but in the public mind generally.

We would simply inquire then, whether the ground assumed in our remarks in the Recorder for February 7th, is considered candid and defensible? Is it right for a clerical agent of any great charity to make addresses upon the subject of his agency, on occasions apart from regular seasons of public worship, in any church or public room which may be provided, without using the regular prayers of the church, or any portions of them? In our opinion, he can with perfect consistency: and happy should we be if this question could now be considered on all hands as finally settled. That it may, we have great reason to hope, from an expression in the private note accompanying the communication to which our remarks refer, in which the writer says, "My object is to show that clergymen of our church who think it their duty to act as agents of the general societies, may do so to the full extent of their objects, without violating our canons."

Number of Students at the Alexandria Seminary.—By what strange mischance so inaccurate information came to our ears, as that contained in the Recorder some weeks ago, on the subject of the number of theological students at Alexandria, we can hardly conjecture, but from one of the Rev. Professors, we learn that it was far from correct: and therefore, upon his authority, hasten to correct our mistake, by stating that the number of students there, preparing ultimately to enter the ministry, is twenty-one. Thirteen of these are regular members of the Seminary. The rest are in different stages of preparation. Four more are daily expected, two of whom will probably be found destitute of the classical requirements for admission into the Seminary.

Religious operations of the Age.—When the exceeding magnitude of the work to be done at the west is taken into account, surely such appeals as that which our valuable correspondent has made in the present and last Recorder, will not be thought ill-timed or needless. The awakened interest, excited sympathies, and laborious zeal of Christians on this side the mountain, if, to a very great extent enlisted in this cause, would have enough to do for many years to come. But, alas! most of these Christians do not even pause to take the important subject into serious consideration. Their interest and sympathies are not awakened. Very few are prepared to say how much may justly be expected of them. They have neither inquired what they can do, nor how much. If they would learn their duty, let them weigh the considerations suggested by our correspondent. Let them weigh well the value of the Gospel, and of the souls for whose salvation it was provided: and then let them decide how much they ought to do, to prevent the curse of heathenism and of practical atheism in a land called Christian, from sweeping the horrors of its desolation and misery over millions of immortal beings, and over the fairest and most prosperous portion of the earth.

For the Philadelphia Recorder.

ANNUAL REPORT OF THE BIBLE SOCIETY OF DELAWARE COUNTY.

In reviewing the events of the past year, and the various occurrences which have transpired in this part of Zion, although we have reason to humble ourselves for our manifold deficiencies, we can still exercise gratitude to the Lord, and like the apostle of the Gentiles, "thank God and take courage." Our Bible Society, though not so large and magnificent in its operations as some Societies in the State, has not been without its share of usefulness. It is of the Lord that it has been instituted. When we consider the few congregations of professing Christians in the county, that the work of religion in them is not as lively as heretofore, when we reflect how far separated they are from each other, and the slender acquaintance which subsists among the members of the different denominations, we can truly ascribe the praise and glory of our operations to the Father of mercies, from whom cometh every good and perfect gift.

A Bible Society had existed some 12 or 13 years ago in this county, and was doubtless, under God, the means of accomplishing much good. But like many religious and charitable societies, the interest in it gradually diminished, and at length from the removal and death of its most valuable members, it declined. During the year 1827, a very great attention was excited in the city of Philadelphia, to the cause of the Bible; and the officers of the Philadelphia Bible Society formed the philanthropic design of placing in the hands of every destitute family in the Commonwealth of Pennsylvania, a copy of the Bible, in a period of time not exceeding three years. In accordance with their benevolent object, a committee towards the close of the year 1827, visited this county with the laudable view of arousing the dormant energies of our inhabitants to the blessed work of circulating the Holy Scriptures. Many of the citizens assembled, and rejoiced to co-operate with the Philadelphia Bible Society in her splendid and useful designs. And in consequence, this Society was instituted on the 2d of February, A. D. 1828. It consists of above 40 members, two of whom are members for life. At the first meeting of this Society, a committee of two was appointed in every township in the county, to ascertain those families which are not in possession of a copy of the Bible. The committees of the different townships have reported, with the exception of the committees of the townships of Upper Darby, Radnor, Thornbury, and Newtown. The number of families destitute of the Bible, in the townships of Aston, Bethel, Birmingham, Concord, Lower Chichester, Upper Chichester, Chester, Marple, Middletown, Nether Providence, Ridley, Springfield, Darby, Haverford, Upper Providence, Edgmont, and Tinicum, was according to the most correct estimates, 246. Besides a small stock of Bibles belonging to the former Delaware County Bible Society, which were remaining in the Treasury about the period of the formation of this Society, 22[illegible] Bibles were sent by the Parent Bible Society of Philadelphia, of which 150 were deposited at Chester. Lately 30 more have been sent by the same Society, directed to the care of Mr. Samuel Black, Treasurer.

It is our bounden duty to bring all our energies to bear upon this good cause—the cause of the Bible. Nor should our exertions be single; they should be united, they should be associated, they should be concentrated. It is a melancholy circumstance, and one which is calculated to fill the mind with regret, that the professors of the different Christian denominations in this county, are not sufficiently alive to the importance of the Bible cause, nor sufficiently united in operation. Vain is it to expect to succeed single handed. In the ancient Macedonian phalanx, union, close union was the source not only of their success, but of their preservation. The ill-fated soldier who stood aloof from his companions in arms, fell a victim to his imprudence. Thus is union indispensably necessary in all the great spiritual operations of the soldiers and servants of the Lord Jesus Christ.

We may expect that the cause of the Bible will prosper, since He, who cannot lie, has predicted its success. The word of God, directed and aided by the Lord, the Holy Ghost, shall destroy the errors and miseries of the universe. Those days shall dawn upon the inhabitants of an enlightened world, when "they shall not teach every man his neighbour, and every man his brother, saying, *know* the Lord: for all shall know him from the least to the greatest." Thrice blessed epoch! when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Let the word of God be sent by Divine Providence throughout the nations. Then shall the wastes of Africa resound with acclamations of glory to the Sovereign of the Universe, and to the adorable Lamb. Then shall the vast tribes of Chinese and of Tartars—[illegible] heathens that wander in the middle regions of Asia, recount the wonders of redeeming love. No more shall the superstitious and ascetic son of Brahma expose his life to appease the vengeance of his God. No more shall the fond, the simple, the deluded widow, bound by the chains of tyranny and baleful custom, ascend the funeral pile of her deceased husband. No more shall the Indian of America plead the ever-encroaching restlessness, the persecuting hatred of the worse-than-savage white man of the frontier, in justification of his rejection of the cross of Christ. He shall bow with humility before the shrine of his Saviour. Ignorance and bigotry, incivility and injustice, rapine and murder, war and devastation, shall be expelled from the face of the habitable globe: and the church, composed of believers of all sects and denominations, of all countries and climes, shall flourish as the palm-tree of Engedi, and stand firm and stable as the everlasting hills of Israel.

JACOB M. DOUGLASS, *Secretary.*

January 1st, 1829.

For the Philadelphia Recorder.

In the Recorder of the 7th inst. the question is considered, "Can an Episcopal clergyman *consistently* act as agent of the great charities of our country?" And the case is supposed of its being necessary that in the capacity of agent he would be called on to preach in the pulpits of various denominations. It is presumed that there can be no propriety in his thus appearing in the pulpits of other denominations except to explain and enforce the objects of his agency. "In doing this he might possibly be accused of violating two of the canons of our church," and of his promise at ordination to conform to the discipline and worship of the church. The provisions of the canons which relate to this point are as follows. Canon xxxiii. of 1808: "No clergyman belonging to this church shall officiate, either by preaching or reading prayers in the parish or within the parochial cure of another clergyman unless he have received express permission for that purpose from the minister of the parish or cure, &c. &c.—*and in case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained, that in every such case, no minister of this church, other than the parochial clergy of the said cures, shall preach within the common limits of the same in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.*" This last provision applies to those cities and towns where there is more than one congregation of our church.

The other canon is the 34th of the same year. "Every minister shall before all sermons and on all other occasions of public worship use the Book of Common Prayer," &c &c.

Suppose now that an Episcopal clergyman who thought it his duty to become an agent of some *general society* not connected with his own church, should also conceive it necessary and proper to address some congregation, not of his own church, for example, a Presbyterian congregation, on the subject of his agency. And suppose that for this purpose, after the Presbyterian pastor had conducted the appropriate services of praying and of preaching, the Episcopal clergyman in his capacity as agent appeared before the congregation and delivered to them an address on the subject of his agency. Could he not in this way fully discharge his duty as agent? And, I presume whatever might be thought of the propriety of his conduct in certain respects, it would be difficult to prove that he had violated the above-mentioned canons of our church or his ordination vows.

But suppose that he should go into the pulpit of a Presbyterian congregation on the Lord's Day, or on any other day of worship, and take the place of the Presbyterian Pastor, conduct the whole service, commence it with a short extempore prayer, give out a Psalm, follow this with a longer extempore prayer, and then after another Psalm, preach a sermon—and suppose too that this sermon had no relation to the business of his agency; in such a case, I humbly conceive it would be difficult to prove that he had not *unnecessarily* violated the canons of his church, and as an Episcopal clergyman, what would be thought of his CONSISTENCY?

NEW YORK AND PHILADELPHIA.

MARK THE DIFFERENCE!

From Hazard's Register we learn that during the last year a person was employed by the Temperance Society of Philadelphia to ascertain the number of dram-shops in that city and its adjoining districts. The following table shows the result of his labours.

	No. of shops.	Population.	Proportion.
City..........	543	82,780	1 to 152 souls.
Northern Liberties.	183	27,725	1 to 147 "
Kensington........	115	13,785	1 to 119 "
Penn Township....	86	11,025	1 to 128 "
Southwark........	306	24,165	1 to 79 "
Total........	1,239	159,480	1 to 129 "

In Philadelphia and its suburbs, there is then on an average, one dram-shop to 129 souls; and in Southwark, the vilest district, one dram-shop to 79 souls. Look now at New York!

	No. of shops.	Population.	Proportion.
New York........	3,300	200,000	1 to 60 souls.

Taking the number of dram-shops as a criterion of the prevalence of intemperance and its attendant pauperism and crime, (and where can we find a better,) it seems that New York is worse than the worst part of Philadelphia, and that, on an average, Philadelphia has the advantage in the proportion of 129 to 60; or more than two to one!

If we compare with other places, the result will be scarcely less favourable to this city. In Boston, with a population of 64,000, the number of houses licensed to retail spirits in 1827, was only 562, or one for every 112 inhabitants. Boston, then, has the advantage of us in the proportion of 112 to 60, or nearly two to one! [*N. Y. Observer.*

MR. BURR'S LEGACIES.—We understand that the question on the will of the late Joseph Burr, Esq. of Manchester, Vt. which was brought before the proper tribunal by some of his heirs at law, has been decided in favour of the Legatees. [*Ib.*

CHARACTERISTICS OF DR. CHALMERS.

The Doctor was formerly, as is well known, one of the most latitudinarian and unscrupulous of clergymen; preaching, with his characteristic zeal, a very ultra liberal theology to his flock on the Sunday, and very often, during the rest of the week, throwing off his black coat for a red one; for at that period the military epidemic was universal, and the reverend Doctor had caught it in all its virulence. It has even been affirmed that he was wont occasionally to startle the villagers by exhibiting himself in his scarlet attire of a summer afternoon even immediately after descending from the pulpit—a manifestation of warlike ardour, which those who know the feelings with regard to the sacredness of the Sabbath that exist among the Scottish peasantry, will readily believe must have excited no common sensation.

It is said that Dr. Chalmers, before his conversion, published an anonymous pamphlet in reference to an appointment in the University of Edinburgh, in which he gave the strange opinion he then entertained with regard to the obligations of his sacred office, by declaring that *he knew no other duties a clergyman had to perform, except to write his sermon on the Saturday, and deliver it on the Sunday.* But never ought this rash avowal to be alluded to, without mention being made at the same time of the manly and truly noble manner in which it was, many years after, retracted as publicly as it had been uttered.

The General Assembly of the Scottish Church is a deliberative body, composed of deputies both from the clergy and the laity of the country, to the amount of between three and four hundred, which meets every year at Edinburgh, and continues its sittings for about a fortnight, for the final determination of all questions relating to the internal management of the Church that may be proposed by any of its members, or have been referred to its decision by the inferior ecclesiastical judicatories. Sanctioned as are the sittings of this body by the presence of an enthroned commissioner from the sovereign, who is always a Scottish nobleman, and surrounded as its proceedings are with not a little both of civil and military pomp, it presents—both from these external circumstances, and from the rank and talent of many of its members, among whom are always to be found, besides the clergy, a considerable proportion of the aristocracy, the judges, and the most distinguished names from the bar—a spectacle sufficiently imposing at least to the eye of a Scotsman, and not without interest to any, over whose sympathies the aspect of popular institutions and the voice of free debate have any power. The General Assembly has in fact been for ages the Parliament, or House of Commons of Scotland—by far the freest she ever had—and has often well supplied to her, in times of peril and oppression, the want of every other *spiraculum libertatis.* It was, we think, in the year 1825, at the close of a warm and prolonged debate in this court, in which Dr. Chalmers had taken a distinguished part, that a member on the opposite side of the house took occasion to twit him in very coarse terms with the change his sentiments had undergone since the commencement of his pamphleteering career, when he had announced his creed upon the subject of clerical duty in the words that have been quoted above. The unmannerly and unfeeling attack was received, by the crowded house and overflowing galleries to whom it was addressed, with a general murmur of indignation; and every eye was instantly turned upon its object, who sat with unmoved countenance until the orator had concluded his harangue.

As soon as it was over, he rose; and for a few moments the silence of intense expectation suspended the gazing audience. Dr. Chalmers, we should remark, is not distinguished as an extemporaneous speaker: the ornate and antithetic style of his oratory forbids that fluency which is only compatible with a less ambitious diction; and all his more brilliant addresses, accordingly, are prepared with great care and elaboration. On this occasion, therefore, we dare say, some of his friends, considering the extreme delicacy of his position, and how suddenly and unexpectedly he had been assaulted, awaited his coming defence with some degree of trembling. But never shall we forget the instant and overwhelming triumph of that reply.

He acknowledged in the amplest terms the justice of the rebuke that had been administered to him, and expressed his joy that the hour had come, when an opportunity was given him of thus publicly confessing how wrong, how outrageously wrong, had been the estimate he has formed, in those by-gone days, of the littleness of time and the magnitude of eternity. It was humbly, and yet proudly spoken; for the speaker felt, while the words fell from his lips, that he was acquitting himself nobly, and lifting himself to an immeasurable height, even while thus assuming the tone and attitude of sorrow and self-condemnation, above his humiliated assailant. We never witnessed any effect of eloquence like that produced by those few solemn sentences, thus firmly and dignifiedly pronounced, in circumstances that would have covered most men with abashment and confusion. They were followed by a universal storm of applause, in the midst of which the ashamed and mortified Thersites, whose vulgar abuse had been so manfully encountered and so splendidly repelled, endeavoured in vain to make himself heard, even in apology for his luckless onset. His voice, repeatedly raised, was as often drowned in an outcry of aversion and disgust.

It is the distinction of Dr. Chalmers' piety, that it is the piety of high intellect, and can never be mistaken for any thing else. It is as impossible for this distinguished person to throw off his genius, as it would be for him to throw off his godliness; and from this peculiarity of character, he has formed, more perhaps than any other man of his time, a bond of connection between the two worlds of religion and literature, having a name and a conspicuous rank in each, and being known to give to the one as well as to the other the devotion of all his affections. It is this, after all, that has constituted the secret of the mighty influence he has exercised in his own country especially, where for many years past his name has been with peer and peasant a consecrated sound; and the proudest members of the aristocracies both of literature and of fashion have recognized, in the humble parish minister, their associate and their equal.—*Eng. Magazine.*

HOW TO TEST THE MORALS OF YOUNG LADS.

A letter to the Editors of the New York Observer, from a gentleman in Saratoga county, who superintends a large mechanical establishments, says—

As you are an advocate of Sabbath Schools, every incident tending to prove their utility, will be gratifying to you. Young L—— has resided with me for some years; and has given, during the whole period, the strongest evidence that he was a meek follower of Jesus. Through his instrumentality, aided, by my own exertions, several of my hands, and particularly my apprentices, have been in the habit of attending the Sabbath School established here, commencing generally as scholars, and ultimately becoming teachers. In every instance, where this course has been pursued, the individual has uniformly proved faithful, honest, and his services valuable to me; while those apprentices who could not be induced to pursue it, have almost invariably proved the reverse; several of whom I have been compelled to discharge.

I now make it a practice to take no boy, unless he is willing to enter the Sabbath School, and become a permanent member: being thoroughly convinced, that unless he has sufficient moral principle to regard the Sabbath, he cannot be safely entrusted with business, and will ultimately prove recreant.

I give this as the result of my experience for several years, to show, that even in a *pecuniary* view, Sabbath Schools should be encouraged; and that if mechanics would consult their own interest, be their sentiments in respect to religion what they may, they will do every thing in their power to favour this grand moral engine.

From the Vermont Chronicle.

"We shall avoid all quarrelling about the appendages of Christianity, that we may have more room in our paper, and a head and heart in better order, to throw a strong, clear light upon the path of christian duty; and that the heads and hearts of our readers may be in a better state to profit by it."—*Ed. Chron.*

Hold you to that, Mr Editor! A noble resolution, worthy of "your vocation!"—Keep you to it, dear sir; and you will love to review it in the light of eternity. Would that it were written with the finger of God upon the heart of every man, to whom is committed the high trust of conducting a religious periodical! Papers I have seen—whose general tendency was, (to use the phrase I have caught from the lips of some of my *aged* friends,) "*to make bad blood!*" No man can come into communion with the spirit which haunts these papers, without feeling himself shrunk away, as by the withering torch of some evil genius, to the size of a dwarf.

I have no doubt, Mr. Editor, that you will keep to the resolution, which with delight I quoted at the head of this paper. Continue to breathe into your columns the spirit of the upper world; and in the name of the Lord, we will bless you for your generous aid in urging our steps up thither. PHILANDER.

EPISCOPAL MONTHLY CONCERT OF PRAYER

Will be held on Monday evening next, in Grace Church, commencing at 7 o'clock.

ST. ANDREW'S CHURCH.

Sunday next being the first Sunday in the month, there will be no service in this Church in the afternoon. There will be evening service, to commence at 7 o'clock.

A CARD.

The duties of the Young Ladies' Seminary No. 1[illegible] Pear-street, will be resumed on Monday, March 2d, where instruction will be dispensed in the useful and ornamental branches of an English education.

Satisfactory reference can be given by application at the room, or to Mrs. Shober, No. 125 Pine-street.

Feb. 28. L. HOOD.

A Charity Sermon will be re-delivered by the Rev. Mr. Livingston in the Seventh Presbyterian Church, late the Independent Tabernacle, Fourth Street, near Chesnut, on Sabbath evening next, and a collection taken up to aid the funds of the Female Hospitable Society for relief and employment for the Poor.

The collection though good for the number present on the occasion, was small, owing to the inclemency of the evening.

PULPIT AND READING DESK.

JUST published and for sale by WILLIAM STAVELY, No. 99 *South Second Street*, "A Dialogue between the *Pulpit* and *Reading Desk*, recommended to the serious perusal of the Laity and Clergy of the Episcopal Church. By the Rev. Edward Smyth, late officiating Minister at the Parish Church of Ballyculter, in the diocese of Down."

EVANGELICAL RAMBLER.

For sale by Wm. Stavely, No. 99, South Second street, "The Evangelical Rambler," a series of Tracts published in London; revised by the Rev. G. T. Bedell, Rector of St. Andrew's Church, Philadelphia—second American edition, in [illegible] volumes.

Feb. 14.

POETRY.

A DREAM OF HEAVEN.

Lo, the seal of death is breaking,
Those who slept its sleep are waking,
Eden opes her portals fair!
Hark the harps of God are ringing,
Hark, the seraph's hymn is singing,
And the living rills are flinging
Music on immortal air!

There, no more at eve declining,
Suns without a cloud are shining
O'er the land of life and love;
Heaven's own harvests woo the reaper,
Heaven's own dreams entrance the sleeper,
Not a tear is left the weeper
To profane one flower above.

No frail lilies there are breathing,
There no thorny rose is wreathing
In the bowers of paradise;
Where the founts of life are flowing,
Flowers unknown to time are blowing,
'Mid superber verdure glowing,
Than is sunn'd by mortal skies.

There the groves of God, that never
Fade or fall are green for ever,
Mirror'd in the radiant tide:
There, along the sacred waters,
Unprofaned by tears or slaughters,
Wander earth's immortal daughters,
Each a pure Immortal's bride.

There no sigh of memory swelleth,
There no tear of misery dwelleth,
Hearts will bleed or break no more:
Past is all the cold world's scorning,
With seraphic day adorning
Life's glad waves and golden shore.

Oh, on that bright shore to wander,
Trace those radiant waves meander,
All we loved, and lost, to see,—
Be this hope, so pure, so splendid,
Vainly with our being blended?
No! with Time ye are not ended,
Visions of Eternity!

THE SABBATH.

BY WILLIAM HOWITT.

What spell hath o'er the populous city pass'd?
The wanted current of its life is staid;
Its sports, its gainful schemes are earthward cast,
As though their vileness were at once display'd;
The roar of trade has ceas'd, and on the air
Come holy songs, and solemn sounds of prayer.

Far spreads the charm;—from every hamlet spire
A note of rest, and heavenward thought is peal'd;
By his calm hearth reclines the peasant sire;
The toil worn steed basks in the breezy field.
Within, without, through farm and cottage blest,
'Tis one bright day of gladness and of rest.

Down from their mountain dwellings, whilst the dew
Shines on the heath bells, and the fern is bending
In the fresh breeze, in festive garbs I view
Childhood, and age, and buoyant youth descending.
God! who hast pil'd thy wonders round their home,
'Tis in their love they to thy temple come.

A stately ship speeds o'er the mighty main,—
O! many a league from our own happy land!
Yet from its heart ascends the choral strain;
For there its little isolated band,
Amid the ocean desert's awful roar,
Praise Him whose love links shore to distant shore.

O'er palmy woods where summer radiance falls,
In the glad islands of the Indian main,
What thronging crowds the Missionary calls
To raise to heaven the Christian's glorious strain!
Lo! where engirt by children of the sun,
Stands the white man, and counts his victories won.

In the fierce deserts of a distant zone,
'Mid savage nations, terrible and stern,
A lonely atom, sever'd from his own,
The traveller wends, death or renown to earn.
Parch'd, fasting, wearied, verging to despair,
He kneels, he prays; hope kindles in his prayer.

O'er the wide world, blest day, thine influence flies;
Rest o'er the suff'rer spreads her balmy wings;
Love wakes, joy dawns, praise fills the list'ning skies;
Th' expanding heart from earth's enchantment springs:
Heaven, for one day, withdraws its ancient ban,
Unbars its gates, and dwells once more with man.

BIBLE STUDIES—NO. 27.

Selected and prepared for the Philadelphia Recorder by the REV. G. T. BEDELL.

SCRIPTURE ILLUSTRATIONS.

AN ATTEMPT TO ASCERTAIN SOME OF THE MUSICAL INSTRUMENTS MENTIONED IN THE BIBLE: AND TO DISTINGUISH THOSE ADMISSIBLE IN SACRED WORSHIP.

The art of music is certainly among those to which mankind was led by the appointment of nature itself; endowed with a flexible organ of voice for the prolongation and gradation of sound, with an ear capable of distinguishing those gradations in their nicest modulations, it may fairly be presumed, that these powers were not suffered to remain unemployed; but that from the first they contributed to the enjoyment of their possessors, and no doubt were engaged in the solemnities addressed to their all-bounteous Maker and Benefactor.

But exertions of the voice, however soft and mellifluous that voice might be, were not long practised without discovering that tones equally musical, and much more sonorous, might be obtained from instruments; and these, being heard more extensively, could regulate a much greater number of performers, in the open air especially, than any voice whose exertions preserved its musical intonation. This engaged musical instruments in religious worship; and this has been their office, not only in the earliest ages with which we are acquainted, but among all nations whose manners are known to us.

Music, then, is a natural science; a natural disposition of the human mind: shows itself by the noblest employment of talent and genius; and is both a mental and a personal endowment. It may be considered as (1.) civil: (2.) sacred. Civil music was used anciently on public occasions; for so we find Laban hints, at sending away Jaaob "with mirth, with songs, with *tabret*, and with *harp*." (Gen. xxxi. 27.) But our present attention is directed to sacred music; the first clear mention of which, I believe, is that Exod. xv. 20. "And Miriam the prophetess [much such a *prophetess* as some we read of in David's time, who '*prophesied* on the harp.' 1 Chron. xxv. 3.] took a *timbrel* in her hand; and all the women went out after her, with *timbrels*, and with dances." Here musical instruments are mentioned, not as any thing new, but as customary; not as confined to one, but as employed by many; and, indeed, had it been a novelty, *all the women* could not have been provided with these instruments. The employment of musical instruments, then, was no innovation in worship: it was found as a custom by Moses, and he adopted it as a matter of course. There can be no question that its services were continued to the time of David, who regulated the more extensive exercise of it, with a view to the temple solemnities; in which solemnities his son Solomon engaged and embodied it. It is desirable to know, of what kind were the instruments employed in worship by David? And this question is the more important, as some considerable persons have greatly confused this subject, by supposing that *all* sorts were admitted: but this cannot be justified by scripture, nor by antiquity. I lay it down as a principle, that *those instruments were employed in worship, which, while they occupied the hands, left the voice free.*

Let us instance this in the *harp*. We know that after a mastery of this instrument is attained, so little attention of mind is required by it, that while playing familiar tunes, the party is not uncommonly thinking or talking of other subjects all the while: but if words be sung by the party playing, the sentiments of those words may be, in some degree must be, adopted by the mind; especially as they are animated by the music. The player is *pro tempore* wrapt, as it were, by his subject, and becomes in no small degree identified with it.

Whoever has seen the Welsh harp, played by an ancient Briton, will vouch for the truth of this representation; and by changing the subject from a popular, or national chaunt, to a religious composition, we shall find that the harp is equally well adapted for the purposes of praise in religious worship. Perhaps it is not saying too much, if we affirm that the harp was *always* accompanied by the voice in worship; but, however, we are sure that *singing* is mentioned with it, and that frequently. "Unto thee will I *sing* with the harp, oh thou Holy One of Israel! My lips shall greatly rejoice when I *sing* to thee—*Sing* to the Lord with the harp, with the harp, and the voice of a psalm. (Psal. lxxi. 22. xcviii. 5. cxlvii. 7. cxlix. 3.) The Psalmist also mentions his *opening a dark saying* on the harp (xlix. 4.) which could never be accomplished, unless he sung while praying. Nor could those who *prophesied* with the harp to give thanks, (1 Chron. xxv. 3.) make any great progress in thanksgiving, or in prophecy, (i. e. poetical instructive psalmody) unless their voices accompanied their instruments. And indeed it is expressly mentioned (1 Kings x. 12.) that Solomon "made harps and psalteries *for the singers*." On the whole, we conclude that one reason for adopting the harp in divine worship, public or private, was, because the voice could at the same time utter those devotional sentiments with which the mind was occupied and inflamed.

Admitting now, that the harp was thus employed, a question arises: Were there more kinds of harps than one? In attempting to answer this question, we must first endeavour to dismiss whatever instruments have been unjustly denominated by this title; and we are under the necessity of directly contradicting Calmet, who reckons among harps the *cithara*, or *kitara*; called by Daniel *kitros*, or *kitaros*; (Dan. iii. 5, 7, 10.) whereas the *kitara* has still its representive, both in name and nature, in our *guitar*; which, though a stringed instrument, yet differs from harps of every kind. Calmet says, "All the fathers describe it as of a triangular figure: its cords strung from the top to the bottom. The belly of it, which gave the sound, was hollow, and at the bottom; but it was touched in the upper part, either with the finger or with the bow. The author of the Commentary on the Psalms, under the name of St. Jerome, says the *cithara* has *six* cords. The author of the epistle to Dardanus, in the works of the same father, mentions *twenty four*. [A Turkish instrument, answering closely to this description, may be seen in the Fragments to Calmet's Dictionary, No cccxxxii. new edition.] That the *kinaros* was different from the *kitaros*, appears from 1 Macc. iv. 54. xiii. 51, where they are mentioned together.

Beside the *kitaros*, we have in Hebrew three names for stringed instruments. The *nebel*, the *oshur*, and the *kinnur*. Of these we select at present the *kinnur* or harp. It was certainly the most ancient instrument of the kind, being invented and used before the deluge. (Gen. iv. 21.) It was made of wood; for we are expressly told that Solomon employed part of the *almuggine* wood, brought by the queen of Sheba, in making harps. (Kings x. 12.) It was light of carriage, since it was carried about by women; for so Isaiah addresses Tyre: "Take a harp, go about the city, make sweet melody, sing many songs." (xxiii. 16.) With this agrees Ezek. xxvi. 13. The captives at Babylon carried this instrument with them, and it was the harp which they "hanged on the willows." (Ps. cxxxvii. 2.) The harp was also the instrument with which David, when a shepherd's boy, was familiar. (1 Sam xvi. 3, 23.) From these instances we infer, that the harp was not large, but of small dimensions, as well as of light weight. Moreover,

The sound of the harp was soothing and condoling, or rather solemn. Isaiah compares the compassionate sounding of his bowels over Moab to the sound of this instrument; and this character was peculiarly adapted to counteract the boisterous passions of the maniac Saul—sometimes by sympthizing with his gloomy malignity—sometimes by moderating his feverish paroxysms, by gradually soothing them down to the standard of health: and in this tone of the harp we see the propriety of introducing it in devotion. Accordingly the Psalmist thus characterizes it: "It is good to sing praises ....on the harp with *solemn sound*." (Psal. xcii. It should appear, then, that the harp contributed to calm the mind, to tranquilize, to compose, to harmonize the spirit, as it were, to calm unpleasant passions; and that this was its duty in acts of devotion.

The word *kinyros*, (the *kinnur* of the Hebrews) in Greek signifies *mournful*: and *Horace* calls the harp, from it's solemnity, "the friend of the temple."

The number of strings in the harp was at first three; but afterwards they were increased to four, and at last to seven. *Pindar* gives seven strings to his harp, and *Horace* the same.

Having restricted the number of strings in the harp to seven, we come now to the *oshur*, which word in Hebrew signifies *ten*; and accordingly, when denoting an instrument of music, is rendered by our English translators *ten stringed*. After these authorities, it might be thought unnecessary to say more on this article: but it seems to me that there is a peculiarity in the application of this word which no commentator has yet pointed out. In Psalm xcii. 3, we read, "To sing praises—on the *oshur*, and on the nebel—on the harp with a solemn sound." Here the two instruments, *oshur*, and *nebel*, are clearly distinguished, and the *oshur* is placed first. But in Psalm xxxiii. 2, we read, "Praise the Lord with the harp, with the *nebel, ten stringed*, (oshur) sing unto him." And so Psalm cxliv. 9, "Oh God, a new song will I sing to thee: on a *nebel, ten stringed*, (oshur) will I sing to thee!" These passages certainly import, 'On a *nebel* of the kind called *oshur*, (ten, from its having ten strings) will I sing:' and thus fixes the *oshur* to be of the *nebel* kind, and differing from the perfect *nebel* only in the number of its strings, being limited to ten. So that as we have seen seven strings formed a harp, we now see ten strings form an *oshur*: the *Turgum* and *Syriac* agree with this explanation. When Josephus says, that "the *kinyra* was furnished with *ten* strings, and was played on with a plectrum," he clearly means the *oshur*; and his associating it with the *nabla*, shows beyond dispute the nature of the instrument, as it was extant in his days: and that it was the same as in the days of David, and continued in the temple worship. When, therefore, David says he would sing praises with the *oshur*, it was on a sacred instrument that he proposed to play.

There remains the *nebel*, which the Seventy render sometimes *psalterion*, and sometimes *nabla*: our translation usually renders *psaltery*. Josephus attributes to the *nabla*, or *nablum*, "twelve notes or sounding strings; it is struck, or played on (says he) with the fingers." This I take to be the very lowest *psaltery*, the next in degree of power and extent of musical scale above the *oshur* of ten strings; and from this number up to twenty, and probably more, were composed into the *psaltery*. In short, I presume to think that we have in the Welsh harp the representative of the ancient *psaltery*, or *nablum*. From the number of strings in this instrument, we may suppose it to be of considerable magnitude; and though we occasionally read of the psaltery as accompanying religious processions, yet it does not seem to have been carried about so customarily, or so conveniently as the harp. The psaltery appears to have been first mentioned in the days of David, (2 Sam. vi. 5.) and we know that prince was a collector of musical instruments. Atheneus (lib. iv. cap. 23.) says, the *nabla* was invented by the Phœnicians. This author describes it as made of wood, hollow, placed along-side, and above and below its well-braced cords, which yielded an agreeable harmony. The fathers, as referred to by Calmet, compare its general shape to a triangle, and such no doubt was the form of many; but to restrict its form to this only, I conceive, improper. To conclude: Some of these instruments were touched with a quill, or *plectrum*, and even with a bow; and some of them were rattling and harsh, in which rather the player than the instrument was to blame, if we may judge by what occurs among ourselves, where the same harp in the hands of a learner jingles and clatters, which in the hands of a master is sonorous and mellow.

Thus we have traced a gradation in this kind of stringed instrument.—1. The *harp* of three, four, and seven strings.—2. The *oshur*, of ten strings.—3. The *psaltery*, of twelve strings, and all above. I shall only add, that the suspicion of this instrument being brought from a remote country, is heightened by the remark of *Strabo*: "Some musical instruments have *barbarous* [i. e. foreign—neither Egyptian, Greek, nor Roman] names; as the *nabla*, and the *sambuka*; also the *barbitos*, and several others."

As to the *form* of these instruments among the Hebrews, I conceive, if ever we recover them it must be from their representations preserved in Egypt, as all the Hebrew memorials of them have perished: and very fortunately Denon has lately published among the plates to his "Travels in Egypt," copies from those ancient paintings which adorn the sepulchres of the kings at Thebes in that country, and these appear to contain the very articles under discussion.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

NAZARETH.

Nazareth, or according to its modern name, Naszera, celebrated in Sacred writ as having been the residence of Jesus Christ, during the early period of his life (Matt. ii. 23; iv. 13.) and appertaining to the tribe of Zebulon, is now one of the principal towns in the Pashalik of Akka, situate about twenty miles west of the lake of Tiberias, seventy miles north of Jerusalem, and twenty east of Mount Carmel. The valley of Naszera is of a round concave form, and encompassed with mountains. It seems, says Dr. Richardson, as if fifteen mountains met to form an enclosure for this delightful spot: they rise around it like the edge of a shell, to guard it from intrusion. It is a rich and beautiful field in the midst of barren mountains; it abounds in fig-trees, small gardens, and hedges of the prickly pear; and the dense, rich grass, affords an abundant pasture. The town stands on an elevated situation, on the west side of the valley.

The private dwellings of the town, to the number of about two hundred and fifty, are built of stone, which is a material always at hand; they are flat-roofed, being in general only of one story, but are sufficiently spacious and commodious for the accommodation of a numerous poor family. The streets are steep, from the inclination of the hill on which they stand, narrow from custom, and dirty from the looseness of the soil.

Of the public buildings, the mosque is the most conspicuous from without, and it is indeed a neat edifice. It has five arches on one of its sides, for no more of it can be seen, as it is enclosed within a wall of good masonry, and furnished with a plain whitened minaret, surrounded by a gallery, and surmounted by the crescent: the whole rising from the centre of the town, as if to announce the triumph of its dominion to those approaching it from afar.

The principal curiosity in Nazareth is the convent of the Latin friars, a [illegible] commodious building, which was thoroughly repaired, and considerably enlarged in the year 1730. Within the convent is the church of the Annunciation, in which the spot is shown where the Angel stood, when he announced to the Virgin the tidings of the Messiah! Behind the alter is a subterraneous cavern divided into small grottos, where the Virgin is said to have lived: her kitchen, parlour, and bed-room are shown, and a narrow hole in the rock, in which the child Jesus once hid himself from his persecutors. These grottos are continually enlarging, in consequence of the pilgrims knocking off pieces of the walls to carry away as precious relics. In the church a miracle is still exhibited to the faithful: a fine granite column, the base and upper part of which remain, has lost the middle part of its shaft. According to tradition, it was destroyed by the Saracens; ever since which time, the upper part has been miraculously suspended from the roof, as if attracted by a load-stone.* All the Christians of Nazareth, with the friars of course at their head, affect to believe this miracle. Maundrell could not discover by what means this pillar was suspended; but Dr. Clarke, who examined it more narrowly, says, "the fact is, that the capital and a piece of the shaft of a pillar of grey granite have been fastened on to the roof of the cave: and so clumsily is the rest of the *hocus pocus* contrived, that what is shown by the lower fragment of the same pillar resting on the earth is not of the same substance, but of Cipolino marble. About this pillar a different story has been related by almost every traveller since the trick was devised. Maundrell and Egmont and Heman were told, that it was broken in search of hidden treasures, by a Pasha, who was struck with blindness for his impiety. We were assured that it separated in this manner, when the angel announced to the Virgin the tidings of her conception. The monks had placed a rail to prevent persons infected with the plague from coming to rub against these pillars: this had been for many years their constant practice, whenever afflicted with any sickness. The reputation of the broken pillar for healing every kind of disease prevails all over Galilee."†

This church, Burckhardt states to be the finest in Syria, next to that of the Holy Sepulchre at Jerusalem: it contains two tolerably good organs. Within the walls of the convent are two gardens, and a small burying ground; the walls are very thick, and serve occasionally as a fortress to all the Christians of the town.

At a short distance from the convent, in a northwesterly direction, is a small church built over the house of Joseph. When Maundrell visited the spot it was in ruins; but Dr. Clarke says, there is now a small chapel, perfectly modern, and neatly whitewashed. Here is also shown the synagogue in which Christ disputed with the doctors, and applied to himself the language of the evangelical prophet.‡ About two miles distant in a southerly direction, is shown the "Mountain of the Precipitation," from the brow of which the Nazareans would have thrust our Saviour down,§ when incensed at his discourse. In going to this mountain, says Maundrell, you cross first over the vale in which Nazareth stands; and then going down two or three furlongs in a narrow cleft between the rocks, you there clamber up a short, but difficult way on the right hand; at the top of which you find a great stone standing on the brink of a precipice; which is said to be the very place where our Lord was destined to be thrown down. There are in the stone several little holes, resembling the prints of fingers thrust into it. These the friars say are the impresses of Christ's fingers, made in the hard stone, while he resisted their violence. In order to account for the distance of this precipice from the present town, the monks state that Nazareth formerly stood eastward of its present situation. This, however, is denied by Dr. Clarke, who says that the situation of the modern town answers exactly to the description of St. Luke: induced by the words of the gospel to examine the place attentively, he went out of the city, "to the brow of the hill whereon the city is built," and came to a precipice corresponding to the words of the Evangelists. It is above the Maronite church, and probably the precise spot alluded to by the text.‖

In furnishing a catalogue of the precious relics of this town, we must not omit "our Lord's dining table!" a large stone, at which, according to the monks, he dined both before and after his resurrection. It is of the common hard limestone of the country, and is stuck fast in the ground, with its upper surface declining. Over it is built a chapel; upon the walls of which are affixed several copies of a printed certificate asserting the title of the said stone to reverence. The last mentioned traveller states that there is not an object in all Nazareth so much the resort of all pilgrims, Greeks, Catholics, Arabs, and even Turks, as this stone: the two former classes, on account of the seven years' indulgence granted to those who visited it; the two latter, because they believe that some virtue must reside within a stone, before which all comers are so eager to prostrate themselves.¶

The Christians of Nazareth enjoy great liberty. The fathers go a shooting alone, in their monastic habits, to several hours distance from the convent, without ever being insulted by the Turks. Mr. Burckhardt was told that about thirty years ago the *pandre guardiano* of the convent was also Sheikh or chief justice of the town, an office for which he paid a certain yearly sum to the Pasha of Akka; the police of the place was consequently in his hands, and when any disturbance happened, the reverend father used to take his stick, repair to the spot, and lay about him freely, no matter whether upon Turks or Christians.

The population of Nazareth is estimated by Mr. Conner at 3000. Of these about 500 are Turks, and the remainder Greeks, Latins, Greek Catholics, and Maronites.* The inhabitants differ somewhat in features and colour from the northern Syrians; their physiognomy approaches that of the Egyptians, while their dialect and pronunciation differ widely from those of Damascus. They are industrious, says Burckhardt, because they are treated with less severity than those of the country towns in general.

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* Buckhardt's Travels in Syria, p. 338.

† Travels, vol. iv. p. 171. 8vo.

‡ Luke iv. 11; Isa. lxi. 1, 2.

§ Luke iv. 29.

‖ Travels, vol. iv. p. 179.

¶ Ibid. p. 180.

* Jowett's Christian Researches, p. 424.

For the Philadelphia Recorder.

The appellation of "brother" between clergymen, to which I had not been accustomed until my arrival for a short residence in this city, was highly gratifying to me to hear, but I am sorry to find upon inquiry that the above mode of address is not general. How desirable is it that it should be universal among those who call themselves servants of the same Master. The consideration of the subject recals to my recollection a circumstance which I heard in England to have occurred in a small town, where there were exertions making to extend the sphere of operation of an Auxiliary Bible Society, which had been established for the benefit of its neighbourhood, not long before.

At a meeting of the committee, one of its members was regretting that the concurrence and assistance of the Episcopal clergyman of the parish could not be obtained, he having declined to give his support to the institution at its commencement. It was, however, proposed to make another attempt to obtain his name and pecuniary assistance to the furtherance of the object in view. Those who had before waited on him on the subject declined again making a personal application on account of the very decisive, and rather rude manner in which he had rejected their former address. The object was about to be given up, when a venerable dissenting minister then present excited them to persevere, and said that if any one would accompany him, he would make a trial; two or three immediately expressed their willingness to engage with him in this "forlorn hope," and they went accordingly. The clergyman received them politely, but coldly, and when made acquainted with the purport of their visit, he with equal decision as before, rejected their application, and was showing them out in a rather hasty manner, when the minister said to him, "Ah! brother, I hope the time will ere long come when you will view this subject with a different eye." The other, with a look of great disdain, asked by what right he presumed to call him "brother." The other replied, that he had hoped from the office he held, they were servants of the same Master, and therefore, he used an appellation which he fully expected that he whom he addressed would ere long respond to him. "Never," said the indignant clergyman, "shall I so address one who exercises the ministry without apostolical ordination." The venerable old man replied with deep solemnity of manner, "Ere long I expect that these gray locks shall be laid in the silent grave in yonder church-yard, when you, in the exercise of your calling, will have to apply to me the term not only of "brother," but of "dear brother" also.

The solemnity of his manner and awfulness of the subject, produced a powerful effect on the clergyman, who immediately extended the right hand of fellowship to the aged divine and apologised for the unkind and austere manner in which he had treated him: he moreover assented to the wishes of the deputation by not only giving a liberal subscription to promote the Bible Society, but also by becoming an active member of the committee.

P.

RESISTING TEMPTATION.

As long as we continue in this world, we cannot possibly be free from tribulation, and temptation: hence in confirmation of this truth, it is written in Job, that "the life of man upon earth is a continual warfare." Every one, therefore, ought to be attentive to the temptations that are peculiar to himself; and to persevere in watchfulness and prayer, lest his "adversary, the devil, who never sleepeth, but is continually going about seeking whom he may devour," should find some unguarded place, whereby he may deceive him. No man, however perfect and holy, is exempt from occasional temptation. Temptation is the inevitable lot of mortality.

2d. But temptations, however dangerous and afflicting, are highly beneficial; because, under their discipline, we are humbled, purified and instructed. All the followers of Christ have, "*through much tribulation, entered into the kingdom of God*;" and those that could not endure the trial, have "fallen and become reprobate." There is no order of men, however holy, nor any place, however secret, where temptations and trials do not intrude.

3d. No man is altogether secure from temptation let his life be ever so long; because being "born in sin," we have that within us which provokes temptation. When one tribulation or temptation is removed, another succeeds; and we shall always have some degree of evil to suffer, till we have recovered the purity and perfection of that state from which we are fallen. Many by endeavouring to fly from temptions, have fallen precipitately into them; for it is not by flight, but by patience and humility, that we must become superior to all our enemies.

4th. He who only declines the outward occasion, and strives not to pluck up the inward principle by the root, makes little way in the true cause; the temptation will recur the sooner, and he will feel the conflict still more severe. It is by gradual and patient, rather than impetuous, efforts, that, under God's assistance, we shall more easily conquer, than by impatient solicitude and rigorous austerity.

In thine own temptations, often seek counsel; and in the temptations of thy brother, treat him not with severity, but tenderly administer the comfort, which you desire to receive.

5th. The beginning of all evil temptations, is the instability of our own mind, and our little confidence in God; and as a ship without a steersman is driven hither and thither by the waves, so "*an unstable man*," is tossed and born away upon the wave of every temptation. The fire proves the iron; and temptation the just man. We frequently k[illegible] that is in us, till temptati[illegible] shows us how much we ar[illegible] must not, however, pres[illegible] larly upon our guard a[illegible] the enemy will be more easily su[illegible] is resisted when he knocks at the threshold, and is not suffered to enter the portal of our heart. Hence a certain poet gives this advice:

> Take physic early; medicines come too late
> When the disease is grown inveterate.

For evil is at first presented to the mind by a single suggestion; the imagination then feeds upon it: this produces sensual delight, motions of inordinate desire, and at length the full consent of the will. And thus the malignant enemy, that was not resisted, in the first attack, enters, and takes entire possession of the heart; and the longer opposition is deferred by habitual negligence, the power of opposing becomes daily less, and the strength of the adversary proportionably greater.

6th. To some, temptations are more severe at the beginning of their conversion; to others at the end. Some are severely afflicted with them during the whole course of life; and some experience but short and gentle trials. This variety is adjusted by the Wisdom and Equity of Divine Providence, which hath weighed the different states and dispositions of different men, and ordered all its dispensations so as most effectually to tend to the salvation of all.

7th. Therefore, when we are tempted, let us not despair; but rather with more fervour pray to God, that he would vouchsafe to support us under all our trials; and in the language of St. Paul, "*With every temptation, to make also a way to escape*," that we may be able to bear it. Let us humble our souls, in every temptation and trial, under the hand of God, who hath [illegible] "*save and exalt the lowly and the meek*."

8th. In temptations and trials, the proficiency of man, in a religious life, is more clearly proved; his merits and his virtues are then more distinctly developed. It is indeed a little merit for a man to be humble and devout, when he feels not the pressure of any evil: but if in the time of adversity he possesses his soul "in patience" he gives great hope of a regenerated nature. Some, however, who have resisted temptations of the most rigorous kind, fall even by the lightest that can arise; that, being humbled by the want of power to resist slight attacks, they may never presume upon their own strength to repel those that are severe

THOMAS A KEM

DOCTOR BRUNO.

We are indebted to a friend for the following interesting extract from a letter, dated Liverpool, M[illegible] 10, 1828.—*Pandect.*

His (lord Byron's) constant companion in Greece was Dr. Bruno: a physician who entered fully into the Deistical and Atheistical notions of lord Byron. He was skilled in every branch of science and learning, and acquainted with almost all languages, and with the best authors in each language. He had been educated in all the mummeries of Italian popery, and in it saw an absurdity at which his whole soul revolted: he therefore looked upon religion as an artifice to keep in awe the vulgar. But the death of his beloved friend was a stroke to [illegible] which he could not bear. On surveying his corpse, he saw that all that scintillation of wit, all that strength of intellect, all that halo of glory which his admirer threw around him was wholly extinguished, and that for ever as regards this world. In a paroxysm of grief, Dr. Bruno tore himself away from Greece, and retired to Geneva, there to endeavour to [illegible] his deeply wounded spirit. Providentially he fell into the company of an English missionary, who urged him to read the Scriptures, the [illegible] of all others he had most neglected; that he might learn from it resignation to the Divine will, in all its allotments. This reading and intercourse with the pious teacher, at last brought Dr. Bruno to lay all his learning and attainments at the foot of the cross, and to determine himself to become a preacher of the gospel he had once despised. With this view he retired from the busy world, to hold converse with the Father of spirits, and to receive instruction in the momentous truths of Christianity. He is now actually set out on his return to Greece, there to unfold the banners of the cross, and preach Christ crucified, under the humble guise of a missionary, to his benighted countrymen. Well may we say, "What hath God wrought!"

MR. BROUGHAM.

This gentleman is known to many of our readers as one of the most eminent members of the British Parliament. The Massachusetts Journal says "it may be doubted if any man at present upon the earth is doing so much for the improvement of popular education and the diffusion of knowledge as H[illegible] *Brougham.* He asserts at once, and asserts boldly and fearlessly, that every man and every woman in the kingdom of Great Britain, may be, and can be, and *shall* be enlightened. He asserts more, that they can and must enlighten *themselves*. Upon the heels of assertion, tread *efforts*. His tongue gives the word and his hand the blow *together*. He maintains that no man in the kingdom is so much occupied as not to have time, and none so poor, that they cannot spare money to procure knowledge, to elevate their character, while it promotes and gives effect to their industry and raises them above pleasures which are expensive as well as brutish. The motto which he holds up in conspicuous letter before them, is, "BEGIN."

"Since one bold and elevated spirit, by urging to immediate *action*, his ignorant, degraded and suffering countrymen, to acquire knowledge, that they may assume the respectability and the power which tyrants and oppressors have wrested from their hands, has in a few years given greater purity and health and [illegible] present a new creation in the intellectual and [illegible] atmosphere resting upon Great Britain, it is ho[illegible] that every daily, weekly, monthly, and yearly [illegible] in our Union; that every statesman and [illegible] every teacher and parent, that every clergyman, physician, farmer, mechanic, and merchant, that every man, woman, and child, will say in the language of Mr. Brougham, and in a voice which will be heard from Canada to Mexico, and from the Atlantic to the Pacific—'BEGIN.'

MAP OF THE COUNTRIES
Found in Sacred, Classic, and Ecclesiastical Writers, in their ancient and modern names. By C. WILTBERGER, JR. For sale by Wm. Stavely, No. [illegible], South Second street